

THESES SABBATICÆ.
OR,
THE DOCTRINE
OF THE
SABBATH.

WHEREIN
I. Morality,
II. Change,
III. Beginning,
IV. Sanctification,
are clearly discul-
sed.

Which were first handled more largely
in sundry SERMONS in *Cambridg* in *New-Eng-
land*, in opening of the fourth COMMANDMENT.

In unfolding whereof many Scriptures are cleared, di-
vers Cases of Conscience resolved, and the *Moral
Law* as a rule of life to a Believer, occasion-
ally and distinctly handled.

By THOMAS SHEPARD, Pastor of the Church of
Christ at *Cambridge* in *New-England*.

*What evil thing is this that ye do, and prophane the Sabbath day? did
not your fathers thus, and did not our God bring all this evil upon
us, and upon this City? yet ye bring more wrath upon Israel by
prophaning the Sabbath. Nehem. 13. 17, 18.*

*If ye hallow the Sabbath to do no work therein, then shall there en-
ter into the gates of this City Kings and Princes, Jer. 17. 24, 25.*

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THE
PREFACE
OF THE
AUTHOR
To the
READER.



That a seventh part of time hath been religiously and universally observed both under the Law and under the Gospel, is without all Controversie; the great doubt and difficulty which now remains concerning this Time, is the Morality of it, whether it was thus universally observed in the Christian Churches by unwritten Tradition, or by Divine Commission; Whether from the Churches Custome, or Christs Command; Whether as a Moral Duty, or as an Humane Law: for although some would make the observation of such a portion of time the soure
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fruit of the Ebionites superstitious Doctrines ; yet all the Ancient and best Writers in the purest times doe give such honour to it, that whoever doubts of it, must either be utterly ignorant ; or wilfully blinded in the knowledge of the Histories and Doctrines of those times ; and must desire a Candle to shew him the Sunne at noon-day : Clemens onely seemes to cast some stain upon it, by making all days equall, and every day a Sabbath ; but upon narrow search, his meaning may appeare, not to deny the observation of the day, but onely to blame the froth and vanity of sundry Christians, who, if they externally observed the day, they cared not how they lived every day after : nor is it to be wondered at, if Origen turn this day sometime into an Allegory and a continual spirituall Rest-day, who miserably transformes (many times) the plainest Scriptures into such shapes, and turnes their substance into such shadowes, and beating out the best of the Kernels, feeds his guests with such chaffe and husks ; and although many other Festivals were observed by those times, which may make the Sabbath suspected to be borne out of the same womb of humane custome with the rest, yet wee shall finde the seventh dayes Rest to have another Crown of glory set upon the head of it by the holy men of God in those times then upon those which superstition so soon hatcht and brought forth, so that they that reade the Histories of those times in observing two Sabbaths in some places, Easter, Whitsunday, yea divers Ethnick and Heathenish dayes, will need no other Comment on those Texts of Paul, wherein he condemns the observation of Dayes ; which begin-

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beginning to flie abroad in the day-light of the Apostles, might well out-face the succeeding ages, and multiply with more authority in darker times; yet ~~for~~ that the seventh dayes rest (call it what you will) still kept its place and ancient glory, as in the sequel shall appear.

When therefore the good will of him who dwelt in the burning bush of the a. fl. ed Primitive Churches, gave Princes and Emperours to be their Nursing Fathers; pious Constantine among other Christian Edicts, enjoins the observation of the Lords Day; wherein (if he was bound by his place to be a nourishing father) he went not beyond his Commission, in swadling and cherishing this truth and appointment of Christ, and not suffering it to dye and perish through the wickednesse of men; the power of Princes extending to see Christs Laws observed, though not to impose any humane inventions and Church Constitutions of their own. Its true indeed that this Princely Edict was mixed with some imperfection and corruption, it falling too short in some things, and extending too far in others; but there is no just cause for any to stumble much at this, that knows the sick head and heart by the weak and feeble pulse and crasie temper of those clouted, though otherwise triumphing times.

The Successours of this man-child (borne out of the long and weary throwes of the poor travelling Church) were enlarged generally in their care and conscience to preserve the religious honour due to this day, until the time of Charles the Great, who in the latter end of his reign observing how greatly the Sabbath was profaned (especially by the continuance and lewdnesse of Church-men) did therefore call five National Councils (which I need not here

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mention) in all which the Sabbath is advanced to a strict observation to the full, as hath been of late years condemned by some in the Sabbatarian Reformers: that it is a wonder how any man should cast off all shame, and so far forget himself, as to make the Sabbath a device of Fulco, or Peter Bruijs, Eustachius, or the Book at Golgotha, and put the Visor of Novelty upon the aged face of it, as if it were scarce known to any of the Martyrs in Queen Maries time, but receiving strength and growth from Master Perkins, was first hatched and received life from under the wings of a few late Disciplinary Zelots.

And it cannot be denied, but that the Sabbath (like many other precious appointments and truths of God) did shake off her dust, and put on her comely and beautiful garments, and hath been much honoured and magnified since the times of the Reformation; the doctrine and darknesse of Popery (like that of the Pharisees) not only obscuring the Doctrine of Faith, but also of the Law and obedience of Faith, and so hath obscured this of the Sabbath; only here in they did excel their forefathers the Scribes and Pharisees, for these added their own superstitious resting from things needful and lawful to their meerly external observation of the day; but they (unto their eternal observation of the name of the Day) added their abominable prophanations to it, in May-games, and May-poles, in sports and pastimes, in dancing and revellings, and so laid it level, and made it equal (in a manner) to the rest of their Holy days; that as they came to shuffe out the second Commandment almost out of the Decalogue, so in time they came to be blinded with that horreur of darknesse, as to translate the words of the Commandment

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ment into some of their Catechisms, Remember to keep the Holy Festivals, and therefore those Worshippers of the Reformation who have contended for all that honour which is due to this day, are unjustly aspersed for pleading for a Jewish and Superstitious strictness, when the cause they handle is no other in truth, then to vindicate the Sabbath both in the doctrine and observation of it from Papists prophanesse; and therefore all the world may see, that under pretence of opposing in others a kinde of Judaizing upon this day, the adversaries of it do nothing else but maintain a grosse point of practical Popery, who are by Law most ignorant and grosse prophaners of this day, and therefore when many of Christs servants are branded and condemned for placing so much of Religion in the observation of this day, and yet Bishop White and some others of them shall acknowledge as much as they plead for, if other Festivals be taken in with it ordained by the Church, (as that they are the Nursery of Religion and all vertue, a means of planting Faith and saving knowledge, of heavenly and temporal blessings, and the prophanation of them hateful to God and all good men that fear God, and to be punished in those which shall offend) they doe hereby plainly hold forth, what market they drive to, and what spirit acts them in setting up mans posts by Gods Pillars, and in giving equal honour to other Festivals and Holy days, which those whom they oppose do maintain as due to the Sabbath alone, upon better grounds.

The Day starre from on high visiting the first Reformers in Germany enabled them to see many things, and so to scatter much, yea most of the Popish and horrible darknesse which generally over-

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spread the face of all Europe at that day; but divers of them did not (as well they might not) see all things with the like clearnesse, whereof this of the Sabbath hath seemed to be one: their chief difficulty lay here; they saw a Moral command for a seventh day, and yet withal a Change of that first seventh day, and hence thought that something in it was Moral in respect of the Command, and yet something Ceremonial, because of the Change: and therefore they issued their thoughts here, that it was partly Moral and partly Ceremonial, and hence their observation of the day hath been (answerable to their judgements) more lax and loose; whose arguments to prove the day partly Ceremonial, have (upon narrow examination) made it wholly Ceremonial; it being the usual unhappinesse of such arguments as are produced in defence of a lesser Error, to grow big with some man-child in them, which in time growes up; and so serve onely to maintain a farre greater; and hence by that part of the controversie they have laid foundations of much loosenesse upon that day among themselves, and have unawares laid the corner stones of some grosse points of Familisme, and strengthened hereby the hands of Arminians, Malignants, and Prelats, as to prophan the Sabbath; so to make use of their Principles for the introduction of all humane inventions under the name and shadow of the Church, which if it hath power to authorize and establish such a day of worship: let any man living then name what invention he can, but that it may much more easily be ushered in upon the same ground: and therefore though posterity hath cause for ever to admire Gods goodnesse for that abundance of light and life poured out by those vessels of glory in the first beginnings

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beginnings of Reformation, yet in this narrow of the Sabbath it is no wonder if they steep a little beside the truth; and it is to be charitably hoped and believed, that had they then foreseen what ill use some in after ages would make of their Principles, they would have been no otherwise minded then some of their followers and friends, especially in the Churches of Scotland and England, who might well see a little farther (as they use to speak) when they stood upon such tall mens shoulders.

Its easie to demonstrate by Scripture and argument, as well as by experience, that Religion is just as the Sabbath is, and decays and grôwes as the Sabbath is esteemed: the immediate honour and worship of God which is brought forth and swadled in the three first Commandments, is nurst up and suckled in the bosome of the Sabbath: if Popery will have grosse ignorance and blind devotion continued among its miserable captives, let it then be made (like the other Festivals) a merry and a sporting Sabbath; if any State would reduce the people under it to the Romish Faith and blinde obedience again, let them erect (for lawful pastimes and sports) a dancing Sabbath; if the God of this world would have all Professours enjoy a totall immunity from the Law of God, and all manner of Licentiousnesse allowed them without check of Conscience, let him then make an every-day Sabbath: if there hath been more of the power of godlinesse appearing in that small inclosure of the British Nation then in those vast countries elsewhere, where Reformation and more exact Church Discipline have taken place, it cannot well be imputed to any outward means more, then their excellencie and conscience of honouring the Sabbath, and although Master Rogers in his Preface

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face to the 39. Articles injuriously and wretchedly makes the strict observation of the Sabbath the last refuge of lies by which stratagem the godly Ministers in former times being driven out of all their other strong holds, did hope in time to drive out the Prelacy, and bring in again their discipline; yet thus much may be gathered from the mouth of such an accuser, that the worship and government of the Kingdome and Church of Christ Iesus is accordingly set forward as the Sabbath is honoured; Prelacy, Popery, Prophanenesse must down and shall down in time, if the Sabbath be exactly kept.

But why the Lord Christ should keep his servants in England, and Scotland, to clear up and vindicate this point of the Sabbath, and welcome it with more love then some precious ones in forein Churches, no man can imagine any other cause then Gods own Free Grace and tender Love, whose wind blows where and when it will; Deus nobis hæc otia fecit, and the times are coming wherein Gods work will better declare the reason of this and some other discoveries by the British Nation, which modesty and humility would forbid all sober minds to make mention of now.

That a seventh days rest bath (therefore) been of universal observation, is without controversie; the morality of it (as hath been said) is now the controversie; in the Primitive times when the Question was propounded, Servasti Dominicum? hast thou kept the Lords day? their answer was generally this, Christianus sum, intermittere non possum, i. I am a Christian, I cannot neglect it: the observation of this day was the badge of their Christianity. This was their practice; but what their judgement was about the morality of it is not safe to enquire

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quire from the Treatises of some of our late Writers in this Controversie; for it is no wonder if they that thrust the Sabbath out of Paradise, and banish it out of the world until Moses time, and then make it a meer ceremony all his time till Christs Ascension, if since that time they bring it a peg lower, and make it to be an humane Constitution of the Church, rather then any Divine Institution of Christ Jesus; and herein, those that oppose the Morality of it by dint of argument, and out of candor and conscience propose their grounds on which they remain unsatisfied, I do from my heart both highly and heartily honour, and especially the labours of M. Primrose and Master Ironside, many of whose Arguments and Answers to what is usually said in defence of the Morality of the day, who ever ponders them, shall find them heavy; the foundations and finews of whose discourses I have therefore had a special eye to in the ensuing Theses, with a most free submission of what is here returned in answer thereto, to the censure of better minds and riper thoughts, being verily perswaded, that who ever findes no Knots or Difficulties to humble his spirit herein, either knows not himself, or not the Controversie: but as for those whose chief arguments are reproaches and revilings of embittered and corrupt hearts, rather then solid reasons of modest minds, I wholly decline the pursuit of such Creatures whose weapons is their swell, and not any strength, and do leave them to that Tribunal who judgeth righteously, for blearing the eyes of the world, and endeavouring to exasperate Princes, and make wise men believe that this Doctrine of the Sabbath is but a late Novelty, a Doctrina tending to an high degree of Schisme, a phanatick Judaizing, like his at Tewksbury, Sabbata san-

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As colo, i. e. a piece of Disciplinary Policy to advance Presbytery, a superstitious seething over of the hot or whining simplicity of an over-rigid, crabbed, precise, crack-brain'd Puritanical party: the righteous God hath his little days of judgement in this life to clear up and vindicate the righteous cause of his innocent servants against all gain-sayers, and who sees not (but those that will be blinde) that the Lord hath begun to doe something this way by these late broyles? the controversie God hath with a Land, is many times in defence of the controversies of his faithful Witnesses, the sword maintains argument, and makes way for that which the Word could not; those plants which (not many yeers since) most men would not believe not to be of Gods planting) hath the Lord pulled up: the three innocent Fire-brands so fast tyed to some Foxes tayls, are now pretty well quencht, and the tails almost cut off; this cause of the Sabbath also the Lord Jesus is now handling; God hath cast down the Crowns of Princes, stained the Robes of Nobles with dirt and blood; broken the Croziers; and torn the Miters in pieces for the controversie of his Sabbath, Ier. 17. 27. hee hath already made way for his Discipline also (which they feared the precise Sabbath would introduce again) by such a way as hath made all hearts to ake, just according to the words never to be forgotten, of Mr. Udal in his Preface to the Demonstration of Discipline. The Council of Matiscon imputed the irruption of the Goths into the Empire, to the prophanation of the Sabbath. Germany may now see (or else one day they shall see) that one great cause of their troubles is, that the Sabbath wanted its Rest, in the dayes of their quietnesse. England was at rest, till they troubled Gods Sabbath. The Lord Jesus
must

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must reign; the Government of his house, the Law of his Kingdom, the solemn days of his worship must be established; the cause of his suffering and afflicted servants (not of our late religious scorers at Ordinances, Laws, and Sabbaths) who are now at rest from their labours, but in former times wept, and prayed, and petitioned, and preached, and writ, and suffered, & dyed for these things, and are now crying under the Altar, must and shall certainly be cleared before men and Angels: Heaven and earth shall passe away, before one tittle of the Law (much lesse a whole Sabbath) shall perish.

But while I am thus musing, me thinks no measure of tears are sufficient to lament the present state of times, that when the Lord Jesus was come forth to vindicate the cause and controversie of Sion, there should rise up other Instruments of spiritual wickednesses in high places, to blot out the name and sweet remembrance of this Day from off the face of the earth; the enemies of the Sabbath are not so much malignant time-servers, and aspiring brambles whom preferment principally byassed to knock at the Sabbath; but those who have eaten bread with Christ, (a generation of professing people) do lift up their heel against his Sabbath: so that what could not formerly be done against it by Angels of darknes, the old Serpent takes another course to effect it by seeming Angels of light; who by a new device are raised up to build the sepulchres of those who persecuted the Prophets in former times, & to justify all the books of sports, & the reading of them, yea al the former & present profanations, yea scoffs & scorns against the Sabbath day. For as in former times they have Ceremonialized it out of the Decalogus, yet by human constitution have retained it in the Church; so these of later times have spiritualized it out of the decalogus, & out

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of all the Churches in the world. For by making the Christian Sabbath to be only a spiritual Sabbath in the bosome of God, out of Heb. 4. they hereby abolish a seventh days Sabbath, and make every day equally a Sabbath to a Christian man. This I hope will be the last, but it is the most specious and fairest colour and banner that ever was erected to fight under against the Christian Sabbath; and is most fit to deceive not only some sudden men of loose and wanton wits, but especially men of spiritual, but too shallow mindes. In times of Light (as these are reputed to be) Satan comes not abroad usually to deceive with fleshly and grosse forgeries, and his cloven foot, (for every one almost would then discern his haltings) but with more mystical, yet strong delusions, and invisible chains of darkness, whereby he bindes his Captives the faster to the judgement of the great day. And therefore the watch-word given in the bright and shining times of the Apostles, was, to Try the Spirits; and, believe not every Spirit; And take heed of Spirits, who indeed were only fleshly and corrupt men, yet called Spirits, because they pretended to have much of the Spirit, and their doctrines seemed only to advance the Spirit; the fittest and fairest cobwebs to deceive and intangle the world in those discerning times, that possible could be spun out of the poisonful bowels of corrupt and ambitious wit.

The times are now come, wherein by the refined mystical divinity of the old Monks, not only the Sabbath, but also all the Ordinances of Christ in the New Testament are allegorized and spirituallized out of the world: And therefore 'tis no marvel when they abolish the outward Sabbath because of a spiritual Sabbath in Christ, if (through Gods righteous

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teous judgement blinding their hearts.) they be also left to reject the outward Word, because of an inward word to teach them; and outward Baptisme and Lords Supper, because of an inward Baptisme by the Holy Ghost, and spiritual Bread from Heaven the Lord Christ Jesus; and all outward Ordinances, Ministries, Churches, because of an inward Kingdome and Temple: and the Argument will hold strongly, that if because they have an inward Sabbath of Rest in the bosome of Christ (which I deny not) that they may therefore cast away all external Sabbaths, they may then very well reject all outward Baptisme, Lords Supper, all Churches, all Ordinances, because herein there is also the inward Baptisme, spiritual feeding upon Christ, and inward Kingdom and Temple of God. But thus they wickedly separate and sever what God hath joyned, and may well stand together, through the madnesse of which hellish practice I have long observed almost all the late and most pernicious errors of these times arise; and those men who have formerly wept for Gods precious Sabbaths and Ordinances, and have prayed for them, and pleaded for them, and have offered their lives in sacrifice for them, and fought for them, yea, that have felt perhaps the comfort, sweetnesse, and blessing of Gods Sabbaths, yea the redeeming and saving power of Gods Ordinances to their own souls; yet through pretences of more spiritual enjoyments above, and beyond, and without all these, they can part with these their old friends without weeping, and reject them as polluted rags, and fleshly forms, and dark veils and curtains which must be drawn aside, that so they may not hinder the true Light from shining in them.

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• This therefore is the reason why the love of many at this day is grown cold toward the external Sabbath; because the internal and spiritual Sabbath is now all in all: And therefore many men walk either with bold consciences, and will observe no Sabbath; or else with loose consciences, thinking it lawfull to observe it (if men will enjoin it) but not thinking that they are tyed and bound thereunto from any precept of God. That place of Hebrews 4. which they so much stick to, wants not light to demonstrate that the Sabbatisme there may well agree not onely with the internal, but the outward Christian Sabbath: but some of the ensuing Theses will serve to clear up these things. This onely I fear; that because of these indignities done thus to Gods Sabbaths, even by the under-workings of some of Gods own people, that the time hastens, wherein if no man should speake, yet the right hand of the sore displeasure of a provoked God by plagues and confusion upon the glory of all flesh, will plead for his own Name, and for that in special which is engraven upon the forehead of his holy Sabbaths. Jerusalem remembered with regret of heart, in the days of her affliction and misery, all her pleasant things, and especially this of the Sabbath, Lam. 1. 7. If the days of our rest and quietnesse cannot make us to relish the good things of his Temple in the fruition of our Sabbaths; then doubt not of it, but that the days of our affliction shall make a remnant to remember that they were pleasant things: of all the mercies of God to Israel, this is reckoned to be one of the greatest, that he gave his Laws to Israel, Psal. 147. 19, 20. And of all Laws, this of the Sabbath; (For so the remnant of the Captivity acknowledged it, Nehem. 9. 14. who perhaps had far lower thoughts of it before their

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their bondage. And if the very making of it known, be such a sweet mercy, what then is the rest and peace of it, the blessing and comfort of it? for which I doubt not but many thousands are admiring God in Heaven at this day. And shall a shady imagination of an every-day-Sabbath make us sell away for nothing such an Heavenly and precious season, and make it common? The Lord Jesus wist his Disciples to pray that their flight from Jerusalem might not be in winter, nor on the Sabbath-day, Matth. 24. 20. accounting it a great misery, that his people should lose the publick benefit (through the disturbance of any) of one Sabbath day; (for be it Jewish or Christian Sabbath, I now dispute not; sure I am it was a Sabbath day, which it seems was to continue after Christs Ascension to the Father, and therefore not wholly Ceremonial) And shall we account it no affliction or misery to fight or flie, to ride or go, to work or play, to hear the Word in publick, or stay at home upon the Sabbath day? Is it no mercy in these days to enjoy many Sabbaths, which was so sore a misery in Christs account, and in the Apostles dayes to lose but one? If mans heart be lost in the necessary cumbers of the week, (upon the Sabbath) the Lord is wont to recall it again to him; if any fear that the time of Grace is past, the continuance of the Sabbaths, (the special seasons of grace) confutes him; if a mans soul be wearied with daily griefs and outward troubles, the bosome of Jesus Christ (which is in special wise opened every Lords day) may refresh him; and shall we have and professe so little love to such a time, (more precious then gold to humbled hearts) as to cast away such a rich portion of precious time, and make it common under a pretence of making every day a Sabbath, which is either impossible to do,

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or sinful: the loudest voice (one of them of the love of Christ, which now sounds in the world continually in the ears of his people, is this, Come into my bosome ye weary sinners, and enjoy your rest; and the next voice to that is this of the Sabbath to call us off from all occasions, and then to say to us, Come to me my people, and rest in my bosom of sweetest mercy all this day: Which call would not be a mercy, if it were every day; for then our own occasions must be neglected, which the wise and fatherly Providence of God forbids; and spiritual work only minded and intended, which God did never command: Nor should any marvel that the voice of the Law should contain such a voice of Love, and therefore should not think that this controversie about the Law (or for this one law of the Sabbath is unfit and unsuitable to these Evangelical and Gospel times: for although the Law is dreadful and full of terrour as considered without Christ, and is to man sahn a voice of words, and a voice of terrour and fear, which genders unto bondage; yet as it is revealed with reference to Christ, and a people in Christ, so every Commandment doth spirare amorem (as he speaks) and breaths out Christs love, for which the Saints cannot but blesse the Lord with everlasting wonderment that ever he made them to know these heart-secrets of his good will and love, especially then when he writes them in their hearts, and thereby gives unto them the comfort thereof. And verily if it be such a sweet voice of love to call us into this Rest of the day, certainly if ever the English Nation be deprived of these seasons (which God in mercy forbid) it will be a black appearance of God against them in the days of their distresse, when he shall seem to shut them out of his Rest in his bosome by depriving them

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of the Rest of this day. What will ye do in the Solenn day, in the day of the feast of the Lord? For lo they are gone because of destruction; Egypt shall gather them, Memphis shall bury them, their silver shall be desired, nettles shall possesse them, thorns shall be in their Tabernacles; the dayes of visitation are come, the dayes of recompence are come, Israel shall know it; the Prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity and the great hatred, Hos. 9. 5, 6, 7. But let men yet make much of Gods Sabbaths, and begin here; and if it be too tedious to draw neer to God every day, let them but make conscience of trying and tasting how good the Lord is but this one day in a week, and the Lord will yet reserve mercy for his people, Jer. 17. 24, 25, 26. for keep this, keep all; lose this, lose all: which lest I should seem to plead for out of a frothy and groundless affection to the day, and lest any in these times should be worse then the Crane and the Swallow, who know their times of return, I have therefore endeavoured to clear up those four great difficulties about this Day in the Theses here following.

1. Concerning the Morality.
2. The Change.
3. The Beginning.
4. The Sanctification of the Sabbath.

Being fully perswaded, that whosoever shall break one of the least Commandements, and teach men so, shall be called least in the Kingdome of God. I do therefore desire the Reader to take along with him these two things.

1. Suspending his judgement concerning the truth and validity of any part, or of any particular Thesis, until he hath read over the whole; for they have a

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dependance one upon another for mutual clearing of one another; and lest I should bis coſtum apponere, and ſay the ſame thing twice, I have therefore purpoſely left out that in one part, and one Theſis which is to be cleared in another, either for proof of it, or reſolution of objections againſt it; and although this dependance may not ſo eaſily appear (becauſe I have not ſo expreſly ſet down the method) yet the wiſe-hearted I hope will eaſily finde it out, or elſe pick out and accept what they ſee to be of God, in ſuch a confuſed heap; for it was enough to my ends, if I might lay in any broken pieces of timber to forward this building, which thoſe that are able to wade deeper into this Controverſie, may pleaſe to make uſe of (if there be any thing in them, or in any of them) in their own better and more orderly frame; for it hath been and ſtill is my earneſt deſire to heaven, that God would raiſe up ſome or other of his precious ſervants to clear up theſe Controverſies more ſal-ly then yet they have been, that the zeal for Gods Sabbaths may not be fire without light, which perhaps hath hitherto been too little through the wickedneſſe of former times, encouraging the books one way, and ſuppreſſing thoſe of moſt weight and worth for the other.

2. To conſider that I doe moſt willingly give way to the publiſhing of theſe things; which I could in many reſpects have much more readily committed to the fire then to the light; when I conſider the great abilities of others; the need ſuch as I am have to ſit down and learn; the hazards and knocks men get onely by coming but into the field in Polemical matters, and the unuſefulneſſe of any thing herein for thoſe in remote places where knowledge abounds, and where to caſt any thing of this nature, is to caſt
water

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water into the Sea ; I confesse I am ashamed therefore to be seen in this garment ; and therefore that I have thus farre yeilded, hath been rather to please others then my self, who have many wayes compelled me hereunto ; the things for substance contained herein were first Preached in my ordinary course upon the Sabbath days in opening the Commandments ; the desires of some Students in the Colledge, and the need I saw of resolving some doubts arising about these things in the hearts of some ordinary hearers among the people, occasioned a more large discussing of the Controversie ; to which I was the more inclined, because one among us (who wanted not abilities) was taken away from us, who had promised the clearing up of all these matters ; when therefore these things were more plainly and fully opened and applyed to the consciences of some more popular capacities as well as others, I was then put upon it to reduce the Doctrinal part of these Sermons upon the fourth Commandment, into certain Theses for the use of some Students desirous thereof ; when being scattered and comming to the view of some of the Elders in the Country, I was by some of them desired to take off some obscurity arising from the brevity and littlenesse of them by greater enlargements and a few more explications of them, which promising to do, and then comming to the hearing of many, I was then desired by all the Elders in the Country, then met together to commit them to publick view ; which hitherto my heart hath opposed, and therefore should still have smothered them, but that some have so far compelled me, as that I feared I should resist and fight against God, in not listning to them ; in which many things are left out, which perhaps might be more useful to

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a plain people, which then in the application to matters of Doctrine were publicly delivered; and some few things are added, especially in that particular wherein the directive power of the Moral law is cleared against the loose wits of these times. We are strangers here (for the most part) to the books and writings which are now in Europe, but its much feared that the increase and growth of the many Tares and Errors in England, hath been by reason of the sleepinesse of some of the honest husbandmen; and that those who are best able to pluck them up, have not seasonably stood in the gap, and kept them out by a zealous convicting and publick bearing witness against them by word and writing, and that therefore such as have with too much tendernesse and compliance tolerated Errors, Error will one day grow up to that head, that it will not tolerate or suffer them to speak truth; We have a Proverb here, That the Devil is not so soon risen, but Christ is up before him; and if any of his precious servants have slept and lien longer abed then their Master hath done, and have not spoken or printed soone enough for Jesus Christ in other matters, yet oh that in this matter of the Sabbath God would betimes awaken; and that these weaknesses might stirre up their strength: for I much feare and foresee that if it be not done, there is an howre and a nick of temptation in such a juncture of times approaching, wherein the enemy will come in like a flood, and rise up from all quarters against the Doctrine of the Sabbath, and then farewell all the good days of the son of man, if this be lost, which then men shall desire to see and shall not see them. I have therefore been the more willing to let my own shame and weaknesse appear to the world,

(if


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(if so it be found) if this might be any means of doing the least good for keeping up the price of Gods Sabbaths in the hearts of any; I have therefore spent the more time about the Morality of the Sabbath, because the clearing up of this, gives light to all the rest.

(a 4)

The

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F I N I S.

P A R T I.

The Morality of the Sabbath.

Wherein the chief Arguments used
by *Gomarus*, *Mr. Primrose*, *Mr. Ironside*,
Mr. Broad, with sundry others a-
gainst it, are briefly answered, the rea-
sons for it more fully cleared :

Wherein also the great Controversie, whether the
whole *Moral Law* contained in the Decalogue
be a Rule of life to a Believer, is occasionally
and distinctly handled.



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Thesis 1.

Time is one of the most precious blessings, which worthlesse man in this world enjoyes, a jewel of inestimable worth, a golden stream dissolving, and as it were, continually running down by us, out of one eternity into another; yet seldome taken notice of until it is quite passed away from us; Man (saith *Solomon*) knows not his time, *Eccles.* 9.12. It is therefore most just and meet, that he who hath the disposing of all other things lesse precious and momentous, should also be the supreme Lord and Disposer of all our times.

Thesis 2.

He who is the disposer of all our times, is the sovereign Lord of our persons also, and is therefore the utmost and last end of both: for if our persons and all our times be of him, they are then to be improved for him, as he sees most meet.

Thesis 3.

Now although all creatures in the world, are of God, and for God, so that being of him, they receive their being from him as their first efficient, and being for him, are therefore* preserved and governed by him, as their utmost end; yet no other inferior visible creature is set so near to God, and consequently is not in that manner for God, as man is.

Thesis 4.

For although all inferior creatures are made lastly for God,

1.

2.

3.

4.

* *Deus quæ principium dat esse quæ finis firmat & stabilis esse datum.*
Gibbeuf. de lib. Dei & creat.

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God, yet they are made *nextly* for man; but man having nothing better than himself, between him and God, is therefore made, both lastly and nextly for God; and hence it is, that no inferiour creature, which comes out and issueth from God, hath such a reflux and return again back unto God, as man hath; because, in and by this reflux and return into him, mans immortal being is eternally preserved, like water running into the Sea again, from whence it first came.

Thesis 5.

5.

For whatever is set next, and as it were contiguous to eternal, is eternal; *Omne contiguum eterno spirituali est eternum* (say some) and hence it is that the soul is eternal, because it is made nextly for God, and as it were contiguous to him. The body also shall be eternal, because contiguous to the eternal soul: But no other inferior creatures are thus eternal: For although they be made nextly for man, yet so, as that they are, firstly for the body, which is of itself mortal, and not eternal, and therefore not being contiguous to that which is spiritually eternal, are not so themselves; and the reason of this is, because all inferiour creatures, as they come out from God, so their motion is toward man for whom they are nextly made, and they go our strait forward from God, as it were in a strait line toward man, to the last end and term of which strait line when they are come, in the service of man, they then cannot proceed any farther, and do therefore perish and cease to be, without reflecting, or returning back again immediately unto God. But man being made immediately and nextly for God, hath therefore his motion so toward God, as that he returns immediately unto him again, and is not led in a strait line, but led (as it were) about in a circular motion, and hence returning immediately to him, he is hereby eternally preserved in him, for whom he is immediately made, and unto whom he is nextly contiguous, as hath been said.

Thesis 6.

6.

Now although in this return of man to God, (supposing it to be internal, regular and spiritual) mans blessed being once lost is hereby recovered and preserved in God, yet when man is left unto himself, the motions of his soul, out of this circle, in straying from God, are innumerable, and would be endlesse, if God who set him next unto himself, did not sometimes or other, recal, return, and lead

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3

led him back again (as it were in a heavenly circle) into himself.

Thesis 7.

7.

Look therefore as when man hath run his race, finished his course, and passed through the bigger and larger circle of his life, he then returns unto his eternal rest; so it is contrived and ordered by divine wisdom, as that he shall in a speciall manner return unto and into his rest once at least within the lesser and smaller circle of every week, that so his perfect blessednesse to come might be foretasted every Sabbath day, and so be begun here: that look as man standing in innocency, had cause thus to return from the pleasant labours of his weekly paradise-employments, (as shall be shewn in due place) so man fallen, much more from his toilsome and wearisome labours, to this his rest again: And therefore, as because all creatures were made for man, man was therefore made in the last place after them; so man being made for God; and his worship, thence it is that the Sabbath (wherein man was to draw most near unto God) was appointed after the creation of man, as * *Peter Martyr* observes: For although man is not made for the Sabbath meerly in respect of the outward rest of it, as the Pharisees dreamed, yet he is made for the Sabbath in respect of God in it, and the holinesse of it, to both which then the soul is to have its weekly revolution back again, as into that Rest, which is the end of all our lives, labour, and in special of all our weekly labour and work.

* *Tu hic ordinem considera, alia creatur propter hominem, ideo post illa conditur homo.*

Homo vero ad Dei cultum, ideo statim post illius creationem Sabbathi benedictio, & sanctificatio inducitur.

Pet. Mart. in prac. 4m.

8.

Thesis 8.

As therefore our blessed rest in the fruition of God at the end and period of our lives, is no ceremony, but a glorious privilege, and a moral duty, it being our closing with our utmost end to which we are called: so it cannot be that such a Law which calls and commands man in this life to returne to the same rest for substance every Sabbath day, should be a ceremoniial, but rather a moral and perpetual Law: unlesse it should appear that this weekly Sabbath like the other annual Sabbath, hath been ordained & instituted principally for some ceremonious ends, rather than to be a part, and indeed the beginning of our rest to come; there being little difference between this and that to come, but only this, that here our rest is but begun, there it is perfected; here it is interrupted by our weekly labours, there it is continued; here we are led into our rest by

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by means and ordinances, but there we shall bee possessed with it, without our need of any help from them; our God who is our rest, being then become unto us immediately *All in All*.

Thesis 9.

9. Were it not for mans work and labour ordained and appointed for him in this life, he should enjoy a continual Sabbath, a perpetual Rest. And therefore we see, that when mans life is ended, his sunne set, and his work done upon earth, nothing else remains for him, but only to enter into his perpetual and eternal Rest. All our time should be solemm and sacred to the Lord of time, if there were no common work and labour here, which necessarily occasions common time; why then should any think that a weekly Sabbath is ceremonial, when, were it not for this lifes labour, a perpetual and continual Sabbath would then be undoubtedly accounted moral. Its hard for any to think a servants awful attendance of his Lord and Master at certain special times not to be morally due from him; who but for some more private and personal occasions allowed him to attend unto, should at all times continually be serving of him.

Thesis 10.

10. The word is *ἡμέρα*, and no Scripture phrase, & therefore not proper, fitly and fully to expresse the question in controversie, to wit, whether the fourth commandment be a moral precept. The best friends of this word find it slippery, and can hardly tell what it is, and what they would have to be understood by it, and hence it is become a bone of much Contention, a fit mist, and swamp for such to fight in, who desire so to contend with their Adversaries, as that themselves may not bee known, either where they are, or on what ground they stand: Yet it being a word generally taken up, and commonly used, it may not therefore be amisse, to follow the market measure, and to retain the word with just and meet explanations thereof.

Thesis 11.

11. They who describe a morall law, to be such a law as is not typically ceremonial, and therefore not durable; do well and truly expresse what it is not, but they doe not positively expresse what it is.

Thesis 12.

12. Some describe and draw out the proportions of the moral

Moral Law, by the Law of nature, and so make it to be the Law, which every man is taught by the light of nature. That which is morally and universally just (say some) which reason, when it is not misled, and the inward Law of nature dicateth, by common principles of honesty, or ought to dictate unto all men without any outward usher: It is that (say others) which may be proved not only just but necessary, by principles drawn from the light of nature, which all reasonable men, even in nature corrupted, have still in their hearts, which either they do acknowledge, or may at least be convinced of without the Scriptures, by principles still left in the hearts of all men. But this description seems too narrow: For 1. Although it be true that the Law natural is part of the Law moral, yet if the Law Moral be resolved into the Law of nature only, and the Law of nature be shrunk up and drawn into so narrow a compass, as what the principles left in corrupt man only suggest and dictate; then it will necessarily follow, that many of those holy rules and principles are not the law of nature, which were the most perfect impressions of the Law of nature, in mans first Creation and perfection, but now by mans apostacy are obliterated and blotted out, unless any shall think worse then the blinde Papists, either that mans mind is not now corrupted by the fall, in losing any of the first impressions of innocent nature; or shall maintain with them, that the Image of God (of which those first impressions were a part) was not natural to man in that estate. 2. It will then follow, that there is no *moral discipline*, (as they call it) that is, nothing moral by discipline informing, or positively moral, but only by nature dictating, which is cross not only to the judgements, but solid arguments of men judicious and most indifferent. 3. If that only is to be accounted moral which is so easily known of all men, by the light of nature corrupted, then the imperfect light of mans corrupt mind must be the principal Judge of that which is Moral, rather then the perfect rule of morality contained in the Scripture, which assertion would not a little advance corrupt and blind nature, and dethrone the perfection of the holy Scripture.

Thesis 13.

They who define a Moral Law, to be such a Law as is perpetual and universal, binding all persons in all ages, and

And times, doe come somewhat nearer to the mark, and are not far off from the truth, and such a description is most plain and obvious to such as are not curious: and in this sense our adversaries in this cause affirm the Sabbath not to be moral, meaning, that it is not a Law perpetual and universall. Others on the contrary, affirming that it is moral, intend thus much, that it is perpetual and universal, a law which bindes all persons, all times, and in all ages, and herein lies the chief matter of Controversie at this day. Now in what respect, and how far forth the Law of the Sabbath is perpetual, shall be hereafter shewn; mean while it may not be amisse to enquire more narrowly into the nature of a Moral Law. For though a Law primarily Moral is perpetual, yet perpetuity seems to be an adjunct rather than of the essence of a moral law, and the difficulty will still remain untouch'd, viz. to know when a law is perpetual, and what is internal and intrinsecal to such a law as makes it perpetuall, or morall; whereinto I would not search, lest I should seem to affect curiosity, but that our critical adversaries put us upon it, with whom there is nothing lost in case we gain nothing by wrastling a little with them upon their own grounds, where for a while we shall come up to them.

Thesis 14.

14.

A divine law may be said to be moral two ways,

1. More largely and generally moral.
2. More strictly and specially moral.

Thesis 15.

15.

A Law generally moral is this, that the whole sovereign will of the Lord be done and submitted unto by every creature; and in this large sense every law of God, whether ceremonial, judicial, or for special trial, may be said to be moral, because the sovereign will of God is in all these laws to be adored: It is a moral duty that Gods will be done; and hence it is that so far forth as the will of God is in them, so far forth to yield obedience to them is a moral duty, but the question is not about this morality, nor what things are thus moral.

Thesis 16.

16.

A law more strictly and specially morall, which concerns the manners of all men, and of which we now speak, may bee thus described, viz. it is such a Law, which is therefore commanded, because it is good, and

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is not therefore good merely because it is commanded.

Thesis 17.

This is *Austins* description of it long since, whom most of the Schoolmen follow; which learned * *Cameron* with sundry late Writers confirm, and which our adversaries in this controverſie plead hard for; and unto which the evidence of Scripture and reason seems to incline: for laws merely judicial and ceremonial, are good laws, *Deut.* 6. 18. 24. but this was merely because they were commanded, & therefore it had been *simply evil* to burn Incense, offer Sacrifice, or perform any ceremonial duty in the worship of God, unless they had been commanded. What is there therefore in moral laws which is not in those laws? verily this inward goodness in them which others have not, and because of which goodness they are therefore commanded: For to love God, to honour parents, to preserve the life of man, to be merciful, and bountiful, and just in all our dealings, &c. are inwardly good, and are therefore commanded, and are therefore moral laws: and hence we see that when the Apostle would set forth the glory & excellency of the moral law (for of no other law can he speak, *Rom.* 7. 12.) he gives these titles to it, that it is *holy, just, and good*; which holiness, justice & goodness, he opposeth to his own *moral* (not ceremonial) wickedness: *I am carnal* (saith he) but the law is *holy, just and good*. And look as it was evil in it self for to have a nature contrary to the law, so the law which was contrary to that nature, was good in it self, and was therefore commanded; and therefore in this thing, moral laws are in an higher degree good, than such as were onely ceremonial, which were therefore good merely because commanded. The Prophet *Micah* therefore perceiving how forward many were in ceremonial duties & sacrifices, in opposition hereunto, he tells them, The Lord hath shewed thee, O man, what is good (speaking of moral duties, of shewing mercy, and walking humbly with God, *Micah* 6. 8.) was not Sacrifice and Offerings good, as well as mercy and walking humbly? Yes verily, but herein lies the difference (as our most Orthodox generally make it) Sacrifice and Offerings were not *per se* and in themselves good, but onely as commanded for higher ends, and to further moral obedience, *Jer.* 7. 22, 23. and 6. 19, 20. *Isa.* 1. 14, 16. *Psal.* 50. 13, 14, 15. but such moral obedience as the Prophet mentions, *viz.* to shew mercy and to walk humbly,

17.
Aug. de lib:
arbit: li: 1. ca: 3.
* Camer. in
Matth. 16.

were good in themselves, and were therefore commanded of God, and here called by the Prophet *good*. The summe of Moral obedience is love to God and man, *Matth. 22*. But what love is this? surely 'tis in such things as are in themselves lovely, and consequently in themselves good, for otherwise ceremonial obedience should be a part of moral obedience, because in performing such obedience as is merely ceremonial, we shew our love to God also, it being a branch of love to have respect unto all Gods Commandments, *Deut. 6. 1, 2, 3.* with 5, 6. Only herein our love toward God appears in ceremonial duties, because these Laws are commanded, our love appears in the other, because the things commanded are also lovely in themselves. The Image of God is good in it self, as God himself is good in himself; now the Moral Law is an exact rule of nothing else but Gods Image, as is evident, *Eph. 4. 24.* where the Image of God is made to consist in holinesse, and righteousness, the first Table being the rule of the one, the second Table being the rule of the other; and hence it follows undeniably, that Moral Laws, respecting only Gods image, have respect only to such things as are good in themselves, and wherein we resemble and are made like unto God. Some things (saith *Cameron*) are good in themselves, viz. such things wherein Gods Image shines forth, as he is holy, just and good, *Col. 3. 10.* *Ephes. 4. 24.* Some things are indifferent, neither good nor bad in themselves, but merely as commanded or forbidden, which also bear not Gods Image, unlesse it be (*sub ratione entis*, but not *sub ratione boni moralis*, i. e. they resemble God as he is a being, but not as he is holy, just and good in himself, the rule of which resemblance is the Moral law, which therefore commands things because they are good.

*Camer. Præl. in
cap. Mat. 16.*

Thesis 12.

18.

God out of his absolute sovereignty could have made Laws binding all persons in all ages (and in this respect Moral) without having any more goodnesse in them, than merely his own will, but it is his will, and good pleasure to make all laws that are Moral to be first good in themselves for all men, before he will impose them upon all men. And hence it is a weakness for any to affirm, that a Moral Law is not such a Law which is therefore commanded because it is good, because (say they) it is not the goodnesse of the thing, but the sovereign will of

God

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God which makes all things good; for it is the sovereign will of God (as is proved) to make every Moral law good, and therefore to command it, rather then to make it good by a meer commanding of it.

Thesis 19.

The will of God is indeed the rule of all goodness, and consequently of all Moral Laws, but we know there is *voluntas decreti*, and *voluntas mandati*, the first of which, *viz.* the will of Gods decree (as it appears in the execution of it) makes a thing to be good, whether it be creature or law: the second of these, *viz.* the will of Gods command, enjoyns the practise of such a duty, the rule and law to guide which is first made good (if it be a Moral Law) by the wisdom and power of the will of Gods decree; so that the will of God appearing in both these (*viz.* Gods decreeing and commanding will) is the compleat rule of every Moral Law: So that as no law is Morally good meerly because it is commanded, so neither is it thus good, unless also it be commanded. Gods will in all Moral Laws, is first to make them good, and then to command them, when they are thus far made good; both which together make up a Moral Law.

19.

Thesis 20.

It is true that sin is the transgression of Gods Law; there is nothing therefore sinful but it is the transgression of some Law, and hence there is no obedience good, but what is conformable unto some Law. But we must know that as transgression of any law doth not make a thing morally sinful (for then to break a ceremonial Law would be a Moral sin) so also obedience to every Law doth not make a duty Morally lawful and good (for then obedience to a Ceremonial Law, must be a Moral obedience;) Moral transgression therefore is a breach of such a Law, which forbids a thing because it is evil, as Moral obedience is our conformity to such a Law which commands a thing because it is good: not that any thing is Morally evil in it self before it be forbidden, for then there should be a Moral sin before, and without any Law to forbid it, which is most absurd; but because a thing is evil in it self, and is therefore forbidden, it is therefore morally evil: God may and doth make it *fundamentally evil* before it be forbidden, but it is not *Morally evil* until it be forbidden. The like may be said concerning Moral obedience according to any moral law: No man should therefore think,

20.

that this description given of a moral law, should give occasion to any to imagine, that some things are morally good or evil, before any law passe upon them; and that therefore there are some duties; and some finnes, which are so without and before any law of God. For we see that things good in themselves must be commanded, else they are not moral duties, yet withal they are therefore commanded, because they are good in themselves. Its true that by the verdict of some of the Schoolmen, some duties are morally good, before any law commands them (as to love and magnifie God) and that some sins (as to curse and blaspheme God) are morally evil, before any law forbids them: but (to omit other answers) if such suppositions may be rationally made (which some deny) yet it may be upon good grounds denied, that any duty can be morally good, or any sin morally evil, until some law passe upon them either to command or forbid the same. 'Tis indeed futable and meet in nature for man to love God, and unsutable and unmeet to blaspheme and hate God; but such sutablenesse or unsutablenesse, as they make things fundamentally good or evil, so they cannot make any thing morally good or evil, unlesse we suppose some Law; for it would be in this case with man as 'tis in brute creatures, who do many things unnatural (as to eat up and destroy their own young) which yet are not morally sinful, because they are not under any moral law; and * one of the most ancient and best of the Schoolmen, though he thinks that the observance of the Sabbath before Moses time was not *secundum rationem precepti*, *id est debite fieri*, i. was not actually commanded; yet that it was *secundum rationem honesti*, *hoc est dignè fieri*, i. It was congruous, and a thing meet and worthy to be observed, even from the first creation; But will any of our Adversaries hence say, that because it was meet and worthy to be observed, that therefore it was a moral law from the beginning of the world, while it had no command (as is by them supposed) to be observed? For it must be something meet and congruous, and worthy to be observed of man, which when it is commanded, makes it to be a moral law, for then the Law commands a thing that is good, and because 'tis good it is therefore commanded, which goodnesse we must a little more narrowly now enquire into.

Thesis 21.

If it be demanded therefore, What is that goodnesse in a moral

* Alex: Hal:
part. 3. q. 32.
Art: 1.

The Morality of the Sabbath.

17

Moral Law for which it is therefore commanded? The Answer is given by *Vasques*, *Suarez*, *Smisinga*, and most of the Schoolmen, and sundry of our own Writers, that it is nothing else, but *That comely suitability and meetness is the thing commanded unto humane nature as rational, or unto man as rational, and consequently unto every man.* When I say, as *Rational*, I understand as *Master Ironside* doth, *Ironf: q.2.c. 8.* viz. as right reason neither blinded nor corrupted doth require. When I say as suitable to man, and consequently to every man; I hereby exclude all Laws meereley Judicial and Evangelical from being Moral, the first of which are suitable to some men onely, the other are not suitable to some men as men, but to man as corrupt and fallen; and therefore bind not all men, but onely those among whom they are sufficiently and actually promulgated, as is evident, *Rom. 10:14. Job. 15:22.* But Moral Laws are suitable to all men, and have an inward meetness and congruity to be observed of all men: For look as when the Lord gives Laws to any particular Nation, whether immediately by himself, or mediately by many, he ever makes them suitable to the peoples peace and good of that Nation; so when he makes Laws binding all mankind in all Nations, he makes them suitable to humane nature or all mankind therein. And look as National Laws binde not meereley by the meer will of the Law-giver; but from the *goodness and suitability in the thing unto their common good; so here Moral Laws which concern all Nations, bind not meereley because of the will of God (which of it self is sufficient to binde all men, if he had pleased to put no more in Moral Laws) but also because of some goodaesse in the things commanded, which is nothing else but such suitability as is mentioned unto the common good of man. What this suitability to humane nature is, we shall shew in due place; mean while, I do not understand by suitability to humane nature, the inclination of humane nature now corrupted by sinne; for infused and supernatural vertues and graces (to which therefore humane nature is not inclined) are (as *Vasques* truly and strongly maintains) in the sense natural and good in themselves, not because humane nature is inclined to them, but because they are very congruous and consensaneous thereunto, and perfecting humane nature, as such, and consequently suitable thereunto. A good is said to be *utile & delectabile* in respect of some profit or delight

* *Driedo de lib: Christi: lib: 3. cap. 3. Vasquez. To: 2. Dis: 12.*

Suarez metaph.
Disp. 10. Sect. 2
Suwisinga de
Deo. Tract. 3.
Disp. 1. Sect. 52

which comes to man by it, but *bonum honestum in genere moris* (as Suarez and his fellows call it) consists in a kind of decency, comeliness and sweet proportion between such an act, and such a nature as acts by right reason; to which nature it is exceeding comely and suitable, whether any profit or delight come thereby yea or no. As now in the divine nature, it's exceeding beautiful and comely for it (and therefore good in it self) to be bountiful and merciful, and to do good unto the creature, although no profit could come to him thereby. It is Gods nature, as I may so say, so to do; so is in humane nature, its a comely thing to honour parents, reverence Gods Name, to be loving and merciful to all men, in heart, word and deed; to give God a fir and the most meet proportion of time for solemn service of him, who allows us many days to serve our own good; this is good nature, and being thus seemly and suitable to it, this and such like things are therefore good in themselves, though perhaps neither profit or pleasure should come unto man hereby. And hence is well observed by some of the Schoolmen, that right reason doth not make a thing Moral, but only judgeth and discerneth what is Moral, for right reason doth not make a thing suitable, but only seeth whether it be so or no, a thing may be suitable before right reason see it, yet when 'tis presented to reason it sees it suitable, as the wall is white before the eye see it, yet when the eye doth see it, it appears white also: It may be a meet and comely thing to give God a seventh part of our time, though no mans reason can of itself find out such a meet proportion, yet when reason sees it, it's forced to acknowledge a comeliness of equity, and suitabilitye therein, as shall hereafter appear.

22.

Thesis. 22.

But here let it be observed, that although all Moral Laws are thus suitable to mans nature, yet they are not all alike suitable thereunto, and consequently not equally good in themselves; for some Laws are more immediately suitable and good, others mediately. And as Wallus well observes out of Scotus, there is a double Morality, "the first is *de lege natura strictè sumpta*, i. e. such laws as are so deeply engraven upon nature, as that these principles cannot be blotted out, but by abolishing of nature. The second is, *de lege natura latè sumpta*, and these Laws do much depend upon the will of the Law-giver,

Wal. dissert. de 4
præc. ca 3.

but

but yet they are very congruous and suitable to humane nature, even from the light of those principles of nature. And hence I suppose it will follow, that the law for a seventh part of time to be dedicated to God, may well be a morall law, although it depends much upon the will of the Law-giver, and is not so immediately written upon mans heart, nor so equally suitable to human nature; as the law of love and thankfulness to God our Creator is: For (as *Cameron* well observes) that some things which are good of themselves have more of Gods Image stamped upon them, some have lesse of it: and hence it is that though all morall lawes are good in themselves, yet not equally so: there is more unsuitableness to hate and curse God, than to lust after another mans house or servant, and yet both are evill in themselves and breaches of morall rules:

Camer. Pral. in Mat. cap. 16.

Thesis 23.

23.

Hence therefore it follows, that because morall precepts are of such things as are good in themselves, they are therefore perpetuall and unchangeable, and because they are in this respect good in themselves, to wit, because they are suitable and comely to mans nature as rationally, hence also they are universall: so that perpetuity and universality seem to be the inseparable adjuncts, rather than the essence of a morall law: yet when they are called perpetuall and unchangeable, we must understand them in respect of Gods ordinary dispensation; for he who is the great Law-giver may and doth sometime extraordinarily dispense with morall lawes. *Abraham* might have kill'd his Sonne by extraordinary dispensation: *Adams* Sonnes and Daughters did marry one another by speciall commission; which now to do ordinarily would be incestuous, and consequently against a morall Law, as is evident, *Leviticus 18.* Onely let it be here remembered, that when I call morall Lawes perpetuall and universall, that I speak of such lawes as are primarily morall, which do firstly and originally suite with humane nature: for lawes as are at second hand morall and as it were accidentally so, may be changeable as hereafter shall appear.

Thesis 24.

How these things may evince the morality of of a 7th part of

24.

White Treatise
of Sabbath-day,
p. 26. 28.

of time, will be difficult to conceive, unless further enquiry be made, to wit, when and by what rules may it be known that any Law is surable and agreeable unto humane nature, and consequently good in it self? For resolution of which doubt, there is great silence generally in most Writers: Bishop White endeavours it by giving three rules to clear up this mist; but (*pate tanti viri*) I much fear that he much darkens and obscures the truth herein, and mudds the streams. For 1. Because the Sabbath is not simply Moral, but hath something positive in it, he therefore makes it temporary, as appears in his conclusion of that discourse: when as 'tis evident by his own confession, that some Laws positively Moral are general and universal. "For Laws positively Moral (he saith) are either personall only, as was *Abrahams* coming out of his own Countrey, *Gen. 12. 1.* Some are for one Nation or Republick only, *Exod. 22. 1. 3. 7.* Some are common and general for all mankind, as the Law of Polygamy. 2. He seems to make Laws simply and intirely Moral to be such as are in their inward nature Morally good, before and without any external imposition of the Law-giver: Now if by external imposition he means the external manner of Morall administration of the Law, there is then some truth in what he affirms; for doubtless before *Moses* time the Patriarchs had the law revealed after another manner; but if by external imposition be meant external Revelation, whether immediately by God himself unto mans conscience, or mediately by man, then its most false that any thing can be Morally good or evil, much lesse entirely and simply so, before and without some such Law: for though it may be good and surable to man before a Law passe upon it, yet nothing can be Morally good or evil without some Law, for then there should be some sin which is not the transgression of a Law, and some obedience which is not directed by any Law, both which are impossible and abominable. 3. He makes Morall Laws by external imposition and constitution only, to be such, as before the external imposition of them, are a diaphorous, and good or evil onely by reason of some circumstance. When as we know that some such Laws as are most entirely Moral, yet in respect of their inward nature generally considered, they are indifferent also: for not to kill and take away mans life is a Morall Law intirely so, yet, in the general nature of it, its indifferent,

indifferent, and by circumstance may become either lawful or unlawful; lawful in case of war or publique execution of justice; unlawful out of a private spirit and personal revenge. In one word, the whole drift of his discourse herein, is to shew, that the Sabbath is not Moral, and this he would prove because the Sabbath is not simply and entirely Moral, (which is a most feeble and weak consequence) and this he proves, "because the Sabbath day hath (in respect of its inward nature) no more holiness and goodness than any other day, all the days of the week being equally good by Creation. But he might well know that the day is not the Law of the fourth Commandment, but the keeping holy of the Sabbath day, which is a thing inwardly good, and entirely Moral if we speak of some day: Nay, (saith the Bishop) the Law of nature reacheth that some sufficient and convenient time be set apart for Gods worship; if therefore some day be Moral, although all dayes by Creation be indifferent and equal, according to his own confession, what then should hinder the *quarta pars*, or the seventh part of time from being Moral? will he say because all days are equally holy, and good by Creation? then why should he grant any day at all to be entirely Moral in respect of a sufficient and convenient time to be set apart for God? If he saith the will and imposition of the Law-giver abolisheth its Morality, because he bindes to a seventh part of time; then we shall shew that this is most false and feeble in the sequel.

Ibid.

Thesis 25.

There are therefore four rules to guide our judgements aright herein, whereby we may know when a Law is suitable and agreeable to humane nature, and consequently good in it self; which will be sufficient to clear up the Law of the Sabbath, to be truly Moral (whether in a higher or lower degree of Morality it makes no matter) and that it is not a Law merely temporary and ceremonial.

25.

1. Such laws as necessarily flow from natural relation, both between God and man, as well as between man and man; these are good in themselves, because suitable and congruous to humane nature: for there is a decency and sweet comeliness to attend to those rules to which our relations bind us. For from this ground the Prophet *Malachy* calls for fear and honour of God as Moral duties, because they are so comely and seemly for us, in respect of the

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the relation between us, if I be your Lord, and Master, and Father, where is my fear? where is my honour? *Mat.* 1. 6. love also between man and wife is pressed as a comely duty by the Apostle, from that near relation between them, being made *one flesh* *Ephes.* 5. 28, 29. there are scarce any who question the morality of the duties of the second Table, because they are so evidently comely, suitable, and agreeable to humane nature, considered relatively, as man stands in relation to those who are or should be unto him as his owne flesh; and therefore he is to honour superiours, and therefore must not kill, nor steale, nor lye, nor cover, nor defile the flesh, &c. but the morality of all the rules of the first Table is not seene so evidently, because the relation between God and man, which makes them comely and suitable to man, is not so well considered: for if there be a God, and this God be our God, according to the first Commandment, then it's very comely and meet for man to honour, love, fear him, delight, trust in him, &c. and if this God must be worshipped of man, in respect of the mutual relation between them, then 'tis comely and meet to worship him with his owne worship, according to the second Commandment; and to worship him with all holy reverence according to the third Commandment; and if he must be thus worshipped, and yet at all times (in respect of our necessary worldly imployments) cannot be to solemnly honoured and worshipped as is comely and meet for so great a God, then 'tis very fit and comely for all men to have some set and stated time of worship, according to some fit proportion, which the Lord of time onely can best make, and therefore a seventh part of time which he doth make, according to the fourth Commandment.

2. Such laws are drawne from the imitable Attributes and Works of God, are congruous and suitable to mans nature: for what greater comelineffe can there be, or what can be more suitable to that nature which is immediately made for God, then to be like unto God, and to attend unto those rules which guide thereunto? Hence to be mercifull to men in misery, to forgive our enemies and those that do us wrong, to be bountifull to those that be in want, to be patient when we suffer evill, are all morall duties, because they are comely and suitable to man, and that because herein he resembles and is made like unto God: hence to labour six dayes and rest a seventh is a
morall

morall, because a comely and suitable duty, and that because herein man follows the example of God, and becomes most unlike unto him. And hence it is that a seventh yeare of rest cannot be urged upon man to be as much morall as a seventh day of rest, because man hath Gods example and patterne in resting a seventh day, but not in resting any seventh yeare; God never made himselfe an example of any ceremonial duty, it being unsuitable to his glorious excellency so to do, but onely of morall and spirituall holinesse; and therefore there is somewhat else in a seventh day that is not in a seventh yeare: and it is utterly false to think (as some do) that there is as much equity for the observation of the one as there is of the other.

And here by the way may be seen a grosse mistake of Mr. Primrose, who would make Gods example herein not to be "morally imitable of us, nor man necessarily bound thereunto, it being not naturally and in respect of it selfe imitable, but onely because it pleaseth God to command man so to doe: as also because this action of God did not flow from such attributes of God as are in their nature imitable, as mercy, bounty, &c. but from one of those attributes as is not imitable, and which we ought not to imitate, viz his omnipotency. But suppose it did flow from his omnipotency, and that we ought not to imitate his omnipotency, and that we who are weaknesse it selfe cannot imitate omnipotent actions, yet its obvious to common sence, that such acts which arise from such attributes as cannot be imitated of us, in respect of the particular effects which are produced by them, yet in the actings of such attributes there may be something morally good which is imitable of us. As for example, though we are not to imitate God in his miraculous works (as in the burning of *Sodome* and such like) yet there may be that justice and wisdom of God shining therein which we ought to imitate; for we ought to see before we censure and condemne, as God did in proceeding against *Sodome*. So 'tis in this extraordinary worke of making the World, wherein although we are not to goe about to make another world within that time as God did, yet therein the labour and rest of God was seen, which is imitable of man; which labour and rest as they are morall duties, so they are confirmed by a morall example, and therefore most seemly and comely for man to imitate from such an example: "And whereas he affirms that this example

Prim. par. 2. 7
cap. 7. Sed. 13.
14, 15.

"example was not Moral, because it was not in it self imitable, being grounded onely upon Gods free-will: The reason is weak; for to labour in ones Calling is without controversie a Moral duty (as idlenesse is a Moral sinne) yet if one would ask why man is to labour here, and not rather to lead a Contemplative life in the vision and fruition of God immediately? I suppose no reason can be given, but the good pleasure of God, who in his deep wisdom saw it most meet for man to spend some proportionable time in labour for himself, and some in rest for God, whereunto he gave man such an eminent example from the beginning of the world. Master *Primrose* cannot deny, but that a convenient time for labour and rest in general, is Moral. " But (saith he) if God had not declared his will by a Commandment particularly to labour six days and rest the seventh, the Jews would not have thought themselves bound to this observation from Gods example onely; which shews that there is no Morality in it to binde the conscience for ever. But it may be as well doubted, whether acts of bounty and mercy (to which he thinks we are bound meerly from Gods example) in respect of the particular application of these acts, to enemies of God and of our selves as well as to friends, be of binding vertue meerly by Gods example, unlesse we had a commandment thereunto: For in Moral precepts, as the thing is commanded because it is good, so 'tis not Morally good * unlesse it be commanded: but suppose that Gods example of labour six dayes, and rest the seventh, should not have been binding as other examples, unless there had been a commandment for so doing; yet this is no argument that this example is not moral at all, but onely that it is not so || equally Moral and known to be so, as some other duties be; for man may spend too much time in labour, and give God too short or too little time for rest: if therefore he wants the light of a commandment or rule to direct and guide him to the fittest and most meet proportion of time for both, is he not apt hereby to break the rule of Morality, which consists (as hath been shewn) in that which is most suitable, comely and convenient for man to give to God or man? The Commandment therefore in this case measuring out and declaring such a proportion, and what time is most convenient and comely for man to take to himself for labour, or to give to God for rest, it doth not abolish the Morality

Ibid.

* *Vid. Thes. 9.*

|| *Præceptorum
moralium tri-
plex est gradus,
Eccl. Aqu. l. 2.
q. 100. art. 11.*

of the example; but doth rather establish and make it; It sets out the most comely and meet proportion of time for labour and rest, and therefore such a time as is most good in it self, because most comely and proportionable, which being therefore commanded, is a Moral duty in man, and the example hereof Morally binding in God.

3. Such Laws which mans reason may see, either by innate light, or by any other external help and light to be just and good and fit for man to observe, such Lawes are congruous and futable to humane nature. I say by any external help, as well as by innate light, for neither internal nor external light do make a thing just and futable to man, no more than the light of the Sun, or the light of a Lanthorn do make the Kings high-way to the City, but they onely declare and manifest the way, or that which was so in it self before: Hence it comes to passe, that although mans reason cannot see the equity of some Laws, antecedenter by innate light, before it be illuminated by some external light, yet if by this external light the minde sees the equity, justice, and holiness of such a Law, this may sufficiently argue the Morality of such a Law, which was just and good, before any light discovered it, and is now discovered onely, not made to be so, whether by internal or external light: " And hence *Aquinas* well observes, " that Moral Laws (which he makes to be such as are congruous to right reason) sometimes are such, as not onely command such things which reason doth readily see to be comely and meet, but also such Laws about which mans reason may readily and easily erre and go astray from that which is comely & meet. And hence it is, that although no reason or wit of man could ever have found out the most just and equal proportion of time, or what proportion is most comely and futable, or that a seventh part of time should have been univertally observed as holy to God; yet if any external light and reaching from above, shall reveal this time, and the equity and fuitableness of it, so that reason shall acknowledge it equal and good, that if we have six days for our selves, God should have one for himself, this is a strong argument that such a command is Moral, because reason thus illuminated cannot but acknowledge it most meet and equal: For though reason may not by any natural or innate light readily see that such a division of time is most futable, and yet

Aquin: 1. 2. 7
q. 99. art. 2.
& 100. art. 2.

yet may readily ere and misconceive the most futable and convenient proportion and division of time, its then a sufficient proof, of the Morality of such a command, if the congruity and equity of it be discerned consequenter only (as we say) and by external light.

4. Whatever Law was once writ upon mans heart in pure nature is still futable and congruous and convenient to humane nature, and consequently good in it self and Moral. For whatever was so writ upon Adams heart, was not writ there as upon a private person, but as a common person, having the common nature of man, and standing in the room of all mankind: Hence a's nothing was writ then but what was common to all men, so such things thus writ were good for all men and futable to all men; or being most injurious to God, to think that any thing evil should be imprinted there: if therefore it be proved that the Law of the Sabbath was then writ upon mans heart, then it undeniably follows that it is meet and futable to all men still to observe a Sabbath day; and indeed to the right understanding of what is futable to man as man, and consequently Moral, there is nothing more helpful, then to consider of, our primitive estate and what was futable to our nature then; for if that which is Moral in marriage is to be searched for, in the first and ancient Records of our first Creation by the appointment of our Saviour; I then know no reason (whatever others object) but Morality in all other Laws and duties is there to be sought also; for although our original perfection is now defaced and lost, and in that respect is a *non ens*, (as some call it) yet it had once a being, and therefore in this controversy we may lawfully enquire after it, considering especially that this being which once it had, may be sufficiently known by the contrary being of universal corruption that is in us now, as also by the light of the Scriptures, in which the searcher and maker of all hearts declares it unto us, and indeed there are many Moral duties which will never appear good and futable to man, but rather hard and unreasonable (because impossible) until we see and remember from whence we are fallen, and what once we had.

Thesis 26.

26.

If therefore a Moral Law command that which is futable to humane nature, and good in it self, then it followes from hence, (which was toucht before) that divine

determi-

determination of something in a law, doth not alway take away morality from a law, for *divine determination* is many times no more but a plain and positive *declaration* of that which is suitable, just and good, and equall for man to observe: Now that which points out and declares unto us the morality of a law, cannot possibly abolish and destroy such a law: For a moral law commanding that which is suitable & good (as hath been shewn) it is impossible that the Commandment which *determineth* & directeth to that which is good, that by this determination it should overthrow the being of such a good law, nay verily, particular *determination* and positiveness (as some call it) is so farre from abolishing, as that it rather addes to the being, as well as to the clearing up and manifestation of such a law. For if it be not sufficient to make a morall law, that the thing be good in it selfe, but that also it must be commanded; then the commandment which many times onely determines to that which is good (and consequently determination) doth adde unto the being of a moral law.

Thesis 27.

There is scarce any thing but it is *morally indifferent*, until it falls under some divine determination: but divine determination is two fold, 1. Of such things which are not good, fit, or needfull for man to observe without a command, as Sacrifices and Sacraments, and such like: now herein, in such lawes, positive determination may be very well inconsistent with morality; and it may be safely said, that such a law is not morall but rather positive, and thus the learned sometimes speak. 2. Of such things as are equall, good in themselves, needfull and suitable for man; and here particular determination and morality may kisse each other, and are not to be opposed one to another: and hence it is, that if Gods Commandment positive determines us to observe any part of instituted worship (suppose Sacraments or Sacrifices) yet such lawes are not morall (although it be moral in generall to worship God after his own will;) because the things themselves are not good in themselves, nor needfull: but if God shall determine us to observe a Sabbath day, this determination doth not take away the morality of the command; because it being good in it selfe to give God the meetest and fittest proportion of time for holy Rest, and the commandment declaring that this seventh part,

27.

Vid. Course of conformity. p. 4.

114.

or so, is such a time, hence it comes to passe, that this time is good in it selfe, and therefore *determination* by the commandment in this case, doth not abolish the morality hereof. It is a morall duty to pay tribute to *Cesar*, to give to *Cesar* that which is *Cesars*: hence because a man may give too much or to little to him, that determination which directs us to that particular which is *Cesars* due and most meet for him to receive, and us to give, that is best in it selfe, and is therefore morall; so prayer is a morall duty, but because a man may be tempted to pray too oft or else too feldome, hence determination of the fittest and this fittest season, makes this or that morall. So 'tis herein the Sabbath. I do willingly and freely professe thus farre with our Adversaries of the morality of the Sabbath; that it is a morall duty to give God some time and day of holy Rest and worship, as 'tis morall to give *Cesar* his due, and to pray to God: but because we may give God too many dayes or too few, hence the determination of the most meet and fittest proportion of time and particularly of this time, makes this and that to be also morall. If no day at all in generall was good and fit for man to give to God, and God should notwithstanding command a seventh day, then the commandment of such a day with such positive determination could not bee morall any more then the determination of sacrifices and such like. But every day (say some of our Adversaries) *some day* (say others of them,) being acknowledged to be equall, just and good, and most meet to give God, hence it is that determination of a seventh day doth not abolish but clear up that which is morall, because it points out unto man that which is most meet and equall: Hence therefore it follows, that a seventh day is therefore commanded, because it is good, and not good meerly because commanded. Determination also, declaring what is most meet, declarereth hereby that this commandment is also morall, and not meerly positive and ceremonial: which not being well considered by some, this fourth commandment (having some more positiveness and determination then divers of the rest) hath therefore been the chief stumbling stone and rock of offence to many against the morality of it, by which they have miserably bruised themselves, while they have endeavoured to destroy it, upon so grosse a mistake.

Thesis 28.

28.

It is true that God out of his absolute sovereignty

good

Good pleasure of his will, might have determined us to observe a fourth, a ninth, a twentieth part of our time in holy rest more or lesse, as well as to a seventh; yet let us consider of God as acting by counsell, and weighing and considering with himselfe, what is most meet and equall, and what proportion of time is most fit for himself; and then (with leave of better thoughts, when I see better reason) I suppose no man can prove (unlesse he be made privy to the unknown secrets of the wisdom of God) that any other proportion had been as meet as this now made by the actual determination of God; there was not therefore the meer and soveraigne will of God which thus determined of this seventh part of time, but also the wisdom of God, which considering all things saw it most meet and suitable for man to give, and God to receive from man, and therefore being commanded, and thus particularly determined, becomes morall.

Thesis 20.

29.

If that commandment be morall which is therefore commanded because it is good, then hence it follows in the second place, that such lawes onely are not morall lawes, which are known to all men by the light of corrupt nature: For as hath been already said, a law may be holy, just, good, suitable and meet for all men to observe, whether the light of corrupt nature, by awakening or sleeping principles (as some call them) know it or no, and such a comelynesse and suitablenesse in such a law is sufficient to make it morall. There were many secret morall finnes in *Paul*, which he never saw, nor could have seen by the light of corrupt nature, untill the law fell upon him with mighty efficacy and power, *Romans 7*. for God is not bound to crook his morall lawes to what our corrupt minds are actually able of themselves to see, any more than to what our corrupt wils are actually able to doe: If the light of nature be imperfect in us since the fall (which no wise man doubts of) then there may be many things truly morall, which the light of nature now sees not, because 'tis imperfect, which in its perfection it did see; and this consideration of the great imperfection of the light of nature, is alone sufficient for ever to stop their mouths and silence their hearts, who goe about to make an imperfect light and law of nature, the perfect rule and onely measure of moral duties; and who make so narrow a limitation of that which is morall to that which is thus imperfectly naturall:

'tis not now *lex nata*, but *lex data*; which is the rule of morall duties: the whole Scriptures contain the perfect rule of all morall actions, whether mans corrupted and imperfect light of nature see them or no. It is a common, but a most perilous, and almost groundlesse mistake of many in this controversie, who when they would know what is moral, and what is not so, of such things as are set down in the Scriptures, they then flye to the light of corrupt nature, making it to be the supreme Judge hereof, and there fall to examining of them, whether they are seen by the light of nature or no, which is no lesse folly than to set up a corrupt and blind Judge to determine and declare that which is moral, to make the perfect rule of morality in Scripture to bow down it's back to the imperfection and weakness of nature, to pull out the Suane in heaven from giving light, and to walk by the light of a dim candle, and a stinking snuffe in the socket almost gone out; to make the horn-bone of natural light, the perfection of learning, of the deepest matters in morall duties; to make *Aristotles* *Ethicks* as compleat a teacher of true morality, as *Adams* heart in innocency, and in a word, to make man false and in a manner perfectly corrupt and miserable, to be as sufficiently furnished with knowledge of morall duties, as man standing, when he was perfectly holy and happy. Imagine therefore that the light of nature could never have found out one day in seven to be comely and most meet for man to give unto God, yet if such a proportion of time be most meet for man to give to God, and it appears so to be when God reveals it, it may and should then be accounted a moral law, although the light of nature left in all men could never discern it. The Schoolmen, and most of the popish generation not considering these things (which notwithstanding are some of their own principles) have digged pits for themselves, and made snares for some of their followers, in abolishing the fourth Commandment from being (in the true sense of it) moral, because they could not see how such a special part of time, viz. a seventh part, could be natural, or by the light of corrupt nature discernable; which things so discernable they sometimes conclude to be onely moral. But how far the light of corrupt nature may discern this proportion shall be spoken to in its proper place.

Thesis 30.

Lastly, those things which are thus commanded, because they are good, be Moral, then the whole Decalogue may hence appear to be the Moral Law of God, because there is no Law in it, which is therefore good onely because 'tis commanded, but is therefore commanded, because it is good and suitable to humane nature: When I say, *suitable to humane nature*, I doe not mean humane nature considered absolutely, but relatively, either in relation to God, or relation unto man: for not only the light of nature, but of common sense also, bear witness that every precept of the second Table, wherein man is considered in relation to man, is thus farre good: for how comely and good is it to honour Parents, to be tender of other mens lives and comforts, to preserve ones self and others from filthy pollutions, to doe no wrong but all the good we can to other mens estates? &c. Nor doe I think that any will question any one Commandment of this Table to be good and suitable to humane nature, unlesse it be some *Nimrod* or *Brennus* (that professed he knew no greater justice, than for the stronger, like the bigger fishes of the Sea, to swallow up the lesser in case they be hungry) or some Turkish *Tartar* or *Cannibal*, or some surfetted Professor, transformed into some licentious opinionist; and so grown Master of his own conscience, and that can audaciously out-face the very light of nature and common sense, through the righteous judgement of God blinding and hardning his heart: And if the Commandments of the second Table be thus far good in themselves, are not those of the first Table much more? Is love to man (when drawn out into all the six streams of the second Table) good in it self, and shall not love to God, drawn out in the four precepts of the first Table, as the Spring from whence all our love to man should flow, much more? Are the streams Morally sweet, and is not the spring it self of the same nature? Love to God, and love to man are the common principles (saith *Aquinas* truly) of the Law of nature; and all particular precepts (saith he perhaps unawares) are conclusions flowing from these principles, out of *Mat. 22*. And are the principles good in themselves, and suitable to humane nature, and do not all the conclusions participate of their nature? For what are all particular precepts, but particular unfoldings of love to God, and love to man? If all the precepts of the second

Table be morall, which do onely concerne man, why should any of the first fall short of that glory, which do immediately concerne God? Shall man have six, and all of them morally good, and God have but sower, and some one or more of them not so? Is it comely and good to have God to be our God in the first Commandment, to worship him after his owne minde in the second, to give him his worship with all the highest respect and reverence of his Name in the third, and is it not as comely, good and suitable, that this great God and King should have some magnificent *day of state* to be attended on by his poore servants and creatures, both publikely and privately, with speciall respect and service, as oft as himself sees meet, and which we cannot but see and confesse to be most equal and just, according to the *fourth Commandment*? If mans life must be divided into labour and rest, is it not equall and good if we have six dayes, that God should have a seventh? If the bruite beasts could speake, they would say that a seventh dayes rest is good for them, *Exod* 23. 12. and shall man (who hath more cause and more need of rest, even of holy rest) say that it is not good for him even to rest in the bolome of God himselfe, to which he is called this day? Take away a sabbath, who can defend us from Atheisme, Barbarisme, and all manner of Devilisme and prophaneesse? And is it evill thus to want it, and shall it not be good to have it? I confesse, if God had commanded a perpetuall Sabbath, it had not then been good, but simple, to observe any set Sabbath: but if God will have man to labour for himselfe six dayes, and this labour be morally good being now commanded; why is it not then as good to observe a seventh in rest to God being also commanded of him?

Thesis 31.

It is therefore at least an indigested assertion of those who affirme, that the Decalogue sets out the precepts of the law of Nature, and yet with all doth superadde certain precepts proper to the Jewish people; in which last respect they say all men are not bound to the observance thereof (and they produce the fourth Commandment for proof) but in respect of the first they are: But although in the application of a law; something may be proper to the Jewish people, yet (with leave of the learned) there is never a law in it but it is morall and common to all: so to make any law in the Decalogue proper, is an assertion

Spring

31.

Aqu. 1. 2. 7.
58. Art. 5.
Zanchy in 4.
Prac.

springing from a false and blinde principle, viz. That that law onely is morall which is naturall; not naturall, as suitable to humane nature, but which is seen and known by the common light of corrupt nature without the helpe of any externall usher or teacher. If also any lawes in the Decalogue be proper, how will any finde out and discern morall lawes which concerne all, from proper lawes which appertaine onely to some? For if God hath made such a mingling, and not severed morall lawes by themselves, then man hath no law or revelation by any distinct and severed lawes left unto him, to discern lawes proper and peculiar, from lawes morall and common, which how pernicious it may be to mens souls to be left to such uncertainty, as also how injurious to God, and crosse to his maine ends in discovering morall lawes, let the wise consider; for if they say that we must fly for helpe herein to the light of corrupt nature, then as hath been shewn, an imperfect light, and a blinde guide, and a corrupt judge must be the chief rule of discerning that which is morall from that which is peculiar and proper, for doubtlesse such a kind of light is the light of corrupt nature.

Thesis 32.

32.

Some think that those commandments onely are morally good which the Gospel hath declared and confirmed to be so: and by this shift they think to avoid the absurdity of flying to the blinde guide of corrupt nature to judge of these colours, viz. What is morall and what is not. Mr. Primrose therefore excludes the fourth Commandment from being morall, the other nine being ratified by the light of the Gospel, which this (he saith) is not: but if his meaning be, that there must be a generall ratification of lawes morall by the verdict of the Gospel, then the fourth Commandment cannot be excluded from being morall, because it hath a ratification in generall from the Gospel: for therein we read that the morall law is holy, just and good, Rom. 7. and that Christ came not to destroy the least jot or tittle of the law, Matth 5. much lesse a whole law of the fourth Commandment. In the Gospel also God promisseth to write his Law upon our hearts, wherein the fourth Commandment is not excepted. But if his meaning be this, that the Gospel must particularly mention, and so make a particular ratification (as it were) by name of every morall law, then his assertion is unsound; there being many judicall lawes of Moses, of which some are wholly

Moral, others containing in them something of common and moral equity, which we have no express mention of in the blessed Gospel: and let him turn over all the leaves of the Gospel, he shall not find that proportion of time which himself affirms to be Moral in the fourth Commandment, to be expressly and particularly mentioned in the Gospel; and therefore that also must be excluded from being Moral upon his own principles, as well as what we contend for in this Commandment so to be.

Thesis 33.

33.
Prim 2. par. ca.
6. S. 8.
Ironf. quest.
2. cap. 9.

“Some of those who maintain the Law of the Sabbath to be Ceremonial, affirm that every Law in the Decalogue is not Moral, upon this ground, to wit, because the Law is called Gods Covenant, which Covenant they shew from sundry instances, not only to comprehend Morals, but also Ceremonials: for they make it the excellency of the Decalogue to comprehend, as a short epitome, all Gods Ordinances, both Moral and Ceremonial, which epitome is more largely opened in the writings of *Moses*, where not only Moral, but also Ceremonial Laws are expressed and dispersed. And hence they think, that as the other nine are the summary and epitome of all Moral Ordinances, so the fourth Commandment which was kept with the practise of ceremonies, was the summary and epitome of all the Ceremonial Ordinances, and hence the fourth Commandment becomes Ceremonial. But for answer to this wily notion, unjustly father'd upon *Austin* and *Calvin* by some, it may thus farre be granted, that as the word *Law* is sometimes taken more strictly for the Decalogue only, *Rom.* 3. 20. *James* 3. 8. and sometimes more largely, for the whole doctrine contained in all the writings of the Old Testament, wherein the Gospel also is comprehended, *Psal.* 119. 1, 51, 57. so the word *Covenant* is sometime taken more strictly for the Covenant of works, which is contained compendiously in the Decalogue only, writ by the finger of God, in two Tables, *Deut.* 4. 13, 14. *Exod.* 34. 38. and sometimes more largely for all the holy writings of *Moses*, *Exodus* 24. 7, 8. and 34. 10. *Levit.* 26. 14. *Jer.* 34. 13. Now although all the writings of *Moses* may be called the Covenant, as it is largely taken, and so the Covenant comprehends not only Moral, but Ceremonial Laws; yet they are never called That Covenant which

was writ by the finger of God in two Tables of stone, and given to *Moses*: and in this strict sense the word Covenant comprehends no other Laws but Moral, nor can the places and texts which they alledge evince the contrary, for in that place of *Exodus 24.7.* it is not said that the Tables of the Covenant, but the Book of the Covenant was read in the audience of all the people; which Book, we readily acknowledge to comprehend ceremonials as well as morals, but not the Tables of the Covenant, of which the question now is: so also when the Lord saith, *Exod. 34. 10.* that he will make a Covenant, his meaning is, that he will revive his Covenant by writing (as it is there set down in the same Chapter) in which writing it is very true that there is mention made of many Ceremonial Laws; but suppose this Covenant written by *Moses* comprehends sundry ceremonial laws, will it therefore follow that the Tables of the Covenant written with the finger of God did the like? No such matter, and therefore there is an * express difference put in the same Chapter, *ver. 17, 28.* between the Covenant written by *Moses*, and the ten Commandments written by the finger of God. But secondly, let it be granted that the Decalogue comprehends summarily all the Laws which are particularly dispersed here and there in the writings of *Moses*, yet it doth not follow, that there must be one Ceremonial law written by the finger of God, and lifted up in the Decalogue to be the epitome and summary of all Ceremonial Laws elsewhere explained in the writings of *Moses*: For all Laws, whether Ceremonial or Judicial, may be referred to the Decalogue, as appendices to it, or applications of it, and so to comprehend all other Laws as their summary. But such a summary will no way enforce a necessity of making any one of them the epitome of ceremonials, and the other nine of them of the Morals, for we know that many Judicial Laws are comprehended under Moral Laws, being referred as appendices thereunto by *Calvin, Martyr, Chemnitius, Ames*, and sundry others, and yet it will not follow from hence, that one of the Laws in the Decalogue must be a Judicial Law as the summary of all Judicials, which are branches of the Covenant, as well as *Master Primrose* his Ceremonials.

* So *Junius, Willet*, in loc.

Thesis 34.

It should not seem strange that that law which in the general nature of it is Moral, may in the particular application of

of it be unto a thing ceremoniall, and in this respect it cannot be denyed, but that the moral law may comprehend all ceremoniall lawes; but it will not hence follow (as Mr. *Primrose* inferres) that one law in the Decalogue must be ceremoniall as the head and summary of all ceremoniall lawes, because we say, ceremoniall lawes may be comprehended under some morall law, as speciall applications thereof: *ex.gr.* It is a morall law to worship God according to his own will, and not after mans inventions, as the second Commandment holds it forth: Now in the application of this law the Lord points out his own instituted worship in sundry significant ceremonies, sacrifices, sacraments, &c. which particular institutions (though ceremoniall) are to be referred unto, and are comprehended under the second Commandment, which is a morall law: for if God will be worshipped with his own worship according to this Commandment, then its necessary for the Lord to shew (and that under his Commandment) what those institutions be, wherein he will be worshipped, many of which are ceremoniall, which are therefore directly comprehended here.

Thesis 35.

35. There is therefore no necessity of making one law in the Decalogue to be ceremoniall, that it may be the summary head of all ceremonials, *viz.* because ceremonials are branches of the Covenant, which is the decalogue; for upon the like ground there must be one judicall law also as the summary of all judicalls, nay one evangelicall law also as the head of all Evangelicals, sprinkled here and there in *Moses* his writings, of which we read, *Iohn* 5. 43. *Rev.* 10. 6, 7, 8. with *Deut.* 30. 12, 13. *Gal.* 3. 8. with *Gen.* 12. 3. for judicalls and evangelicals are branches of the Covenant as well as ceremonialls, if Mr. *Primrose* his principle be true; but if by his own confession nine of them are moralls, and one of them onely the head of ceremonialls, how shall judicall and Evangelicall summaries come in? which either he must make room for in the Decalogue, or acknowledge his foundation to be rotten, upon which he hath built one ceremoniall law among the nine moralls.

Thesis 36.

36. It is true, that among men the same body of lawes may be framed up of divers articles, as Mr. *Primrose* pleads; but that the Decalogue was such a body as had ceremonials
mixt

mixt with morals, it can never be made good by any colour of proof, except it be that which we have shewn will as strongly enforce an Introduction of some one judicial and another Evangelical Law into the Decalogue, as well as one ceremonial; but such a confusion of Law and Gospel, Evangelicals and judicials, ceremonials and morals, the blessed God abhorres: For it neither suits with Gods wisdom and end in giving the law, nor yet with mans weakness (which God pitties) to make such a jumbling and confusion of things together: for who can then tell what law is morall, and what Evangelical, and what ceremonial, unless it be (as was shewn) by flying for light to the dictates and instinct of nature, to shew unto poor deceitful man what lawes are moral and what not, wherein the remedy would have been as bad as the disease.

Thesis 37.

"If there must be one law in the Decalogue, ceremonial, that so the more Authority may be procured hereby (as Mr. Primrose pleads) unto all Gods Ordinances, and therefore one of the ceremonials was written in the Decalogue with Gods own finger, and honoured with the like prerogatives as the moral lawes were, which were immediately spoken by God himself: Then (if this reasoning be solid) why was not one judicial and another Evangelical precept alike honoured also? For was there not as much need to procure Authority to this as well as to Ceremonials? and yet we see their Authority was sufficiently procured without being *shuffled into the Decalogue*, and to night Ceremonials also?"

37.
*Prim. part. 2.
cap. 6. S. 8.*

Thesis 38.

There were three sorts of Laws which are commonly known, and which were most eminently appearing among the Jews,

38.

1. Moral.
2. Ceremonial.
3. Judicial.

Thesis 39.

The Moral respected their manners as they were men, and are therefore called Moral. The Ceremonial respected them as a Church, and as such a kind of Church. The Judicial as a Common-wealth, and as that particular Common-wealth. Moral Laws were to govern them as an humane society, Ceremonial as a sacred society, Judicial as

39.

as a civil society: Thus the Learned speak, and being candidly understood, are true.

Thesis 40.

40.

The Moral Law contained in the Decalogue, is nothing else but the Law of nature revived, or a second edition & impression of that primitive & perfect law of nature, which in the state of innocency was engraven upon mans heart, but now again written upon Tables of stone, by the finger of God. For man being made in the Image of God, he had therefore the law of holiness and righteousness, in which Gods Image consisted, written in his heart; but having by his fall broken this Table, and lost this Image, neither knowing or doing the will of God through the Law of sin now engraven on it; Hence the Lord hath in much pity made known his Law again, and given us a fair copy of it in the two Tables of stone, which are the copy of that which was writ upon mans heart at first, because the first Table contains *Love to God in holiness*, the second *Love to man in righteousness*: which holiness and righteousness are the two parts of Gods Image which was once engraven upon mans soul, in his primitive and perfect estate, *Ephes. 4. 24.* Nor indeed do I see how that popish Argument will be otherwise answered, pleading for a possibility in man to keep the Law perfectly in his lapsed and fallen estate in this life, for, say they, God makes no Law of impossible things, it being unjust for God to require and exact that of a man which he is not able to do: to which it is commonly and truly answered, That man had once power to keep the Law in his innocent estate, and hence, though man be not able to keep it now, yet God may require it, because he once gave him power to keep it; and that therefore it is no more unjust to exact such obedience which he cannot perform, than for a creditor to require his money of his broken debtour, or spendthrift, who is now failed (as they say) and not able to repay. Man therefore having once power to keep the Law, and now having no power, this argues strongly that the Law of the decalogue contains nothing but what was once written as a Law of life upon his heart in his innocent estate: for I see not how Gods justice can be cleared, if he exacts such obedience in the Decalogue which is impossible for man to give, unless the very same law and power of obedience was written upon his heart at first: and therefore it is a wild notion of theirs who think that the Covenant of works

works which God made with Adam, is not the same for man-
ner with the Covenant of works exprest in the Moral law;
for we see that there is the same Image of holiness and
righteousness required in the Tables of Stone, as the con-
dition of this Covenant, which was once written upon
mans heart, and required in the same manner of him. Now
this law thus revived and reprinted is the Decalogue, be-
cause most natural and suitable to humane nature, when
it was made most perfect, therefore it is universal and per-
petual; the substance also of this Law being love to God
and man, holiness toward God, and righteousness toward
man, *Matth. 22. 37, 39. Luke 10.* Hence also this Law must
needs be moral, universal, and perpetual, unless any
should be so wicked as to imagine it to be no duty of uni-
versal or perpetual equity, either to love God, or to love
man, to perform duties of holiness toward the one, or
duties of righteousness toward the other: Hence again, the
things commanded in this law are therefore commanded
because they are good, and are therefore moral, unless any
shall think that it is not good in it self to love God or
man, to be holy or righteous; and which is still observable,
there is such a love required herein, and such a loveliness
put upon these laws, as that by vertue of these all our o-
bedience in other things, which are not moral, becomes
lovely; for there were many ceremonial observances, in
which and by which the people of God exprest their love
to God, as M. *Primrose* truly concludes from *Deut. 6. 1, 2, Par. 2. ca. 6. l.*
3, 4, 5, 6. and Mat. 22. 37, 38, 40. but yet this love did arise 12.
by vertue of a moral rule, for therefore it was lovely to wor-
ship God in ceremonial duties, because it was lovely to
worship God with his own worship (of which these were
parts), which is the moral rule of the second Command-
ment. "And hence M. *Primrose* may see his grosse mistake
"in making one law of the Decalogue ceremonial, because
"the summary of the Decalogue being love to God and
"love to man, and our love to God being shewn in cere-
"monial as well as in moral duties, because our love is
"seen and shewn in our obedience to all the Command-
"ments of God, ceremonial as well as moral. For though
there be love in ceremonial duties, it is not so much in re-
spect of themselves, as in respect of some moral rule, by
vertue of which such duties are attended.

Thesis 41.

The ceremonial law consisting chiefly of types and sha-
dows of things to come, *Heb. 8. 5.* and therefore being to
cease

cease when the body was come, Col. 2. 17. was not therefore perpetual (as the law moral) but temporary, and of binding power onely to the nation of the Jews and their proselytes, and not putting any tie upon all Nations, as the morall law did. Every ceremonial law was temporary, but every temporary law was not ceremonial (as some say) as is demonstrable from sundry judicials, which in their determinations were proper to that Nation, while the Jewish polity continued, and are not therefore now to be observed.

42.

Thesis 42.

Pisc. prefat. on
Exod.

The Judiciall lawes some of them being hedges and fences to safeguard both morall and ceremonial precepts, their binding power was therefore mixt and various, for those which did safeguard any morall law (which is perpetual) whether by just punishments or otherwise, doe still morally bind all Nations: for as Piscator argues, a morall law is as good and as precious now in these times as then, and there is as much need of the preservation of these fences to preserve these lawes, in these times, and at all times, as well as then, there being as much danger of the treading down of those lawes by the wild beasts of the world and brutish men (sometimes even in Churches) now as then, and hence God would have all Nations preserve their fences for ever, as he would have that law preserved for ever which these safeguard: but on the other side these judicials which did safeguard ceremonial lawes which we know were not perpetual, but proper to this Nation, hence those judicials which compass these about are not perpetual nor universall; the ceremonials being plucked up by their roots, to what purpose then should their fences and hedges stand? As on the contrary the moralls abiding, why should not their judicials and fences remain? The learned generally doubt not to affirme, that Moses judicials binde all nations, to farre forth as they contain any morall equity in them, which morall equity doth appear, not onely in respect of the end of the Law, when it is ordered for common and universall good, but chiefly in respect of the law which they safeguard, and fence, which if it be morall, it's most just and equal, that either the same or like judiciall fence (according to some fit proportion) should preserve it still, because 'tis but just and equal, that a morall and universall law should be universally preserved: from whence

Vid. Pisc. pref.
in Exod.

Vid Inn. de Pol.
Mos.

by

by the way, the weaknesse of their reasonings may be observed, who that they may take away the power of the civil magistrat in matters of the first Table (which once he had in the Jewish common-wealth) affirm that such civil power then did arise from the judiciall, and not from any morall law: when as its manifest that this his power in preserving Gods worship pure from Idolatrous and prophane mixtures, according to the Judicial lawes, was no more but a fence and safeguard set about moral commandments; with fences and preservatives are therefore (for substance) to continue in as much power and authority now, as they did in those dayes, as long as such laws continue in their morality which these preserve: the duties of the first Table being also as much Morall as those of the second, to the preserving of which later from hurt and spoil in respect of their morality, no wise man questions the extent of his power.

Thesis 43.

If therefore the question be now made whether the law of the fourth Commandment be morall or no, we must then remember that the true state of the question is not in this, to wit, *Whether the law of the Sabbath be a principle of the light of nature, known and evident of it self, or at least such as every man that hath the use of reason may readily finde out without some externall revelation* (as Mr. Ironside injuriously states it, wrastling herein with his own shadow, with many others of his fellowship in this controversie.) For morality (as hath been declared) is of larger extent then such a naturalty. But the question is, whether it is one of those lawes, which is therefore commanded, because it is holy, just and good in it selfe, whether man see it by any previous light of corrupt nature, I, or no; and being thus commanded as such a law, whether it be not therefore of perpetual and universal obligation, binding all Nations and persons in all ages, in their hearts, lives, manners, to the observance thereof, as a part of that holinesse we owe to God, and which God requires of men according to rules of morall equity: or on the contrary, whether it be not rather a typical, ceremoniall, figurative and temporary precept, binding only some persons, or that one Nation of the Jews for some time, from the obedience of which law, Christians (in respect of any law of God) are now exempted?

Thesis 44.

For clearing up whereof it may not be amiss to make notice

43.

Ironside. quest. 2. cap. 8.

44.

tice of the agreement (at least in words) herein, on all hands, even by those who oppose that morality of the Sabbath which we plead for. All sides agree in this, viz. That the law of this fourth Commandment concerning the Sabbath, is moral. But as the differences about the meaning of *Tu es Petrus* are many, so here the difficulty lies to know, how, and in what sense and respect it may be called moral; for Mr Ironside expressly consents in this, viz. "That all the Commandments of the Decalogue are moral, but every one in his proportion and degree, and so (saith he) is that of the Sabbath, it is moral for substance, but not for circumstance."

Ironf. quest. 2.
cap. 9.

Prim. par. 2. ca.
6. Sect. 15. 19.

"Master Primrose also (when he is awake) expressly confesseth thus much, viz. That the Sabbath is moral in its foundation, end, marrow, and principal substance; and that a stinted time is moral, and grounded on the principles of nature; and therefore the Gentiles (saith he) had their set days of religion; and this (he tells us) is ratified by the Gospel; which commendeth to the faithful the Assembling of themselves together for Word and Sacraments, and consequently that they have appointed times to attend upon them, wherein the Word of God be read and preached as under the Old Testament every Sabbath day: nay, he yields yet more, viz. That not onely stinted times, but that also there should be a convenient proportion and suitable frequency of time for Gods service, now under the Gospel, as under the Law; and therefore affirms, that the Jewish annual Feasts, and new Moons, being but once a year, or once a moneth, and so being rare and feldome, could not teach us the convenient and most suitable frequency of Gods publick service, as the Sabbath did, which returned weekly, and therefore he saith, that the Commandment runs not thus, viz. Remember to keep the new Moons, but Remember to keep holy the Sabbath day. So that by M. Primrose concession, not only a time, but a stinted time, not only a stinted time, but also such a convenient proportion and suitable frequency of time, as is once in seven days, is morally holy by vertue of the fourth Commandment."

Com. Invest.
Orig. Sab. ca. 5.

"Gomarus also concludes, that the publick worship of God required in the fourth Commandment, calls for observation, not onely of certain, but also of sufficient dayes for worship; and what these sufficient dayes be, is to be gathered from the fourth Commandment, viz. that they be

not

"not more rare and lesse frequent, then the weekly Sabbath of the Israelites, because, if God (as he shews) challenged a weekly Sabbath of a stiffe-necked people laden with the burden of many other Festivals and Ceremonies, how then should Christians freed from their yokes and burdens, have them lesse frequent?

Master Breerwood also to the like purpose professeth, *Breer, p. 47, 48.* That Christians should not be lesse devout and religious in celebrating the Lords day, then the Jews were in celebrating their Sabbath, and his reason (labouring with some spice of a contradiction) is this, viz. because the obligation of our thankfulness to God is more then theirs, although the obligation of his Commandement to us in that behalf is lesse: for I confesse it: beyond my shallownesse to conceive, how the thankfulness should be more, and the Commandment lesse; unlesse he will imagine some such Popish work, as exceeds the command.

Wallus comes almost quite over the threshold unto us, and maintains upon solid arguments, "that by the force" and analogy of this fourth Commandment, all the true worshippers of God are bound to the exact observation "of one day in the circle and compass of seven; and then he produceth a cloud of witnesses, both ancient Fathers, & the chief of our late reformers, testifying to the same morality of one day in seven, which himself maintains; that whoever shall read him herein, would wonder how it should ever enter into the hearts of learned men (as *White Rogers, Dow, the* * *Historian, and many others*) to imagine * *Heylin.* and go about to befool the world, as if the morality of a seventh day was the late and sour fruit growing out of the crabbed and rigid stock of some English Puritans and reformers, wherein they are forsaken of all their fellowes, whom in all other things they so much admire in other Reformed Churches. It being therefore confessed on all hands, that the Sabbath is morall (though I confesse at other times our Adversaries unsay this, at least in their arguments,) the Controversie therefore onely lies in this, viz. *How and in what respect it should be so?*

Thesis 45.

The general consent herein also is this, to wit, That the morality of the Sabbath chiefly is in respect of some generality,

45*

lity, or in respect of something which is more general in this Commandment, rather than in respect of that particular day which the Commandment doth also point at: for if the morality of it did lie in observing that particular day only, how could there be a *change* of that day to another? For if the morality of a Sabbath was limited unto a particularity, or to that one particular day, it is then impossible that any other day to which that first is changed, should be moral by virtue of the same Commandment: but we shall shew in fit place, that the day is lawfully changed, and morally observed, and therefore that which is in this Commandment firstly moral, must of necessity be somewhat more general.

Thesis 46.

46.

The *general* which we acknowledge to be moral in this command (rightly understood) is a *seventh day*. Our adversaries would make it more general, and resolve it into a *day* or some day for solemn worship; yet when they are forced to see and acknowledg by the dint of argument, that this is too general, because thus the Commandment may be observed, if one day in a thousand, or once in ones life it be sanctified; they do therefore many times come nearer to us, to somewhat lesse general then a day, viz. to a stinted, fixed and appointed day, and to such an appointed day as contains such a sufficient proportion of time for God, with convenient frequency, no less frequent then theirs in the Old Testament, which was every seventh day, as may be seen *Thesis 44.* and truly thus much being acknowledged by them, one would think that the controversy (with this sort of men) was brought unto a comfortable and quiet issue and full agreement, but it is strange to see how contrary the language is of these men sleeping, from what it is when they are awake: They strike fiercely at a *seventh day*, and a *determinate time*, as impossible to be moral, when they meet with them in the dark, and yet we see, acknowledge them (in effect) to be moral, when they meet with them sometimes in the light.

Thesis 47.

[47.]

But because a seventh day may be accounted convenient by some, and moral by others, and because the determination of it may be made by some, either more *large*, or *narrow*, viz. either to any in seven, which man or the Church may appoint, or to such a seventh day as God shall determine; It is therefore needful for the clearing up

The Morality of the Sabbath.

39

of this controverſie, to ſeek out with an impartial and ſober mind, the true meaning of the fourth Commandment, and to enquire more particularly and exactly what is required in it, and what is commanded by vertue of it, which ſome able men not taking a right obſervation of in the dark and tempeſtuous times of controverſie, have therefore made miſerable ſhipwrack, not onely of the truth, but alſo of themſelves, and ſouls of others.

Theſis 48.

The things which are morally enjoyned in this Commandment, are theſe two;

1. Some things are *Primariò*; i. Primarily, firſtly and more generally moral.

2. Some things are *Secundariò*; i. Secondarily, derivatively and conſequently moral.

A time, a day, a ſeventh day of reſt are in the firſt reſpect moral, but in the other reſpect this or that particular ſeventh day may be ſaid to be moral: Things primarily moral are perpetual; things ſecundarily moral are not neceſſarily ſo; As for example, To honour ſuperiours and fathers, whether of Common-wealth or Family, is primarily moral, but to honour theſe or thoſe particular ſuperiours, is ſecundarily moral, becauſe our honouring of them ariſeth from that primary and general law of moral equity, viz. that if our fathers are to be honoured, then in the ſecond place it follows, that theſe and thoſe particular perſons being our lawful fathers, are to be honoured alſo: To honour our fathers whom God hath ſet over us, is perpetual, alſo to honour theſe or thoſe particular fathers, is not perpetual, becauſe themſelves are not perpetual but changeable. It was a moral duty to honour this particular King *David*, but it was not perpetual, for when *David* was taken away, they were not bound to honour King *David* any more, when King *Solomon* his ſon became his ſucceſſour: nor was it a ceremonial duty to honour this or that particular King, becauſe it was changeable from one to another, but it was a moral duty ſo to doe; wherein the law and rule is not changed (it being primarily moral) but onely the *object*, which we are bound to honour ſecundarily in reſpect of the general rule: So 'tis in this law of the Sabbath; To keep a day, a ſeventh dayes Sabbath, is perpetual, it being primarily moral, but to ob-

serve this or that particular day, is of it self changeable, being secondarily moral : For if it be a morall duty to sanctifie a seventh day which God shall appoint, then its moral (as it were) in the second place to sanctifie this or that seventh interchangeably which God doth appoint, and yet it doth not follow that this or that particular seventh is in it self Ceremonial, because it is changeable: for in such a change the moral rule is not changed, but the moral object only, to which it is morally applyed; the duty is not changed, but only the day : and in this respect it should not seem hard to make some things moral which are not perpetual ; for laws primarily moral are properly perpetual, but laws secondarily moral, not necessarily so, but changeable, because, as hath been said, herein there is no change of the rule, but only of the object or application of the rule, which may be variously and yet morally observed.

Thesis 49.

36.

This distinction of things primarily and secondarily moral is taken from the truth of things, and which those who study this controversie vwill see themselves forced unto by the shifts and fallacies of the adversaries of the truth herein; the Commandments of God are exceeding broad according to Davids measure, *Psalms* 119. 96. and very comprehensive, and hence the generals include many particulars, and sometime the particulars have a special respect to things more general, as is evident in the second and fift Commandment, which Synchdoche, Mr. Broad acknowledgeth to be in all other commands except the Sabbath, wherein he will have no general understood, but onely a commandment to observe that particular day only, that so he may go one step further then some of his betters, and utterly abolish the morality of this command : but whether this Commandment is so narrowly restrained, will appear more fully in shewing the truth of this distinction out of the Commandment more particularly.

Broad. Tract.
de Sab. cap. 4.

Thesis 50.

60.

Those things first which are *primarily* and more generally moral, and morally commanded, are these three ;

1. That there be some solemn convenient time set apart for Gods worship.
2. That this time be not any small pittance of time, but a *solemn day* of worship, bearing the most meet proportion to those days man hath for himself.

3. That

3. That this *day* be not any *day* indefinitely which man sees meet, but (as 'tis in the Commandment) the *Sabbath* or *Rest day*, which God himself interprets and determines to a seventh day.

Some of our Adversaries in this Controversie, will not acknowledge any set time or day to be moral by vertue of this Commandment, because they think that That particular seventh day from the Creation is only commanded, but now abolished under the Gospel; and it only is commanded (they say) because it is only *expressed* and made mention of in the Commandment; I confesse that That particular seventh is expressed and pointed at, but not onely expressed (as we shall shew in fit place) but suppose it were granted, that That seventh only is expressed, yet it will not follow that therefore a seventh day, and consequently a day, and consequently a time of worship is excluded: for look as 'tis in the second Commandment, we see the worship of a *graven Image* is particularly forbidden; and yet that which is more general, is also herein forbidden; *viz.* the worship of God by *humane inventions*; and why may not the like general be enjoined by commanding that particular seventh in the fourth Commandment? Others of our adversaries, on the contrary, acknowledge therefore, that in this particular seventh (which they make ceremonial) something more generall and morall is herein required, but this generall they limit to a time or some day of worship, but a seventh day which is more generall then that particular seventh, yet lesse generall then a day or time, they fly from this as from some serpent or bugbear, and will not admit it as any thing generally moral in this Commandment: But it is very observable in this Controversie, that upon the same grounds on which they would exclude this generall of a seventh from being moral, they may as well exclude their own generals, *viz.* a time or a day from being moral: for if they think it irrational, that because a particular seventh day is required, that therefore a seventh day more general cannot be commanded; why is it not as irrational upon the same ground to exclude a time, a day also? Surely a seventh day lies nearer the bosome of a particular seventh, and is of nearer kin to it then a day. And I marvel that they should garter a solemn time and day of worship, which is more general, rather then a seventh out of that particular day, as not

possibly to be intended, although in a manner expressed in the Commandment it self. I know there are some who think that there is nothing generally moral in this Commandment, but a *seventh day*; which unless it be well and warily explicated, I then crave leave to concur thus far with our adversaries, *viz.* That a solemn time, and a day of worship, are generally moral in this command, but not only moral, but that a seventh day also which God shall determine is generally, yea principally moral also in this Commandment.

Thesis 51.

51.

First therefore, That which is most generally moral in this command, is that which is called *Tempus cultus*, or the time of worship; now this time must either be *indeterminate* time, which necessarily attends all acts of worship, and duties of piety, or else *determinate* and solemn time. *Indeterminate* time is not required here, because to make a special commandment about such a time, would be both needless and ridiculous, for if it be impossible that any duty should be performed without such time, then where ever that duty is required, the time which necessarily attends it must be supposed and enjoined in the same commandment: Some *determinate* and solemn time is therefore herein generally, though not only commanded.

Thesis 52.

52.

'Tis a scruple to some to know to what commandment solemn time should be referred; to which the answer is easy; that the same things may be referred in several respects unto several commandments, and so may this: Solemn time may be referred to the second Commandment, where solemn worship (in respect of the means of worship) is required, in some respect to the first Commandment, which requiring us to acknowledge God as our sovereign Lord and happiness, he would have us therefore to have some full scope of time to be serious and solemnly taken up in the worship of him: But its referred to this fourth Commandment as it stands in a general reference and relation to a seventh days Sabbath, wherein this general of solemn time is swallowed up and preserved; and verily, if the six days labor be required in the fourth Commandment, in case it be done in reference to the seventh days rest, much more all solemn time of worship, as it stands in reference to a Sabbath day.

Thesis 53.

The *worship it self* therefore is not required in this Commandment, if only the time of worship be enjoined: and if ignorance or prejudice did not bias & sway mens judgements from the naked and genuine meaning of each Commandment, it would soon appear that the whole worship of God it self, is contained in the three first Commandments, and therefore nothing left that could possibly be enjoined by the fourth, but only the time: I know a time of worship may in some respect be called worship, but the worship it self in all other respects is not required in this but in other Commandments; for if in the first Commandment we are to have God to be our God, by love of him, trust to him, delight in him, &c. (which nature, as it were, calls for, if God be our God) then all that which we call natural worship, is required here: and if devised forms of worship be forbidden in the second Commandment, which are of humane invention and institution, then all Gods instituted worship must be commanded herein: and if vain and irreverent manner of worship be forbidden in the third Commandment, then all common worship as some call it, or rather all that *holy* and reverend manner of worship which we owe to God is required in the same command; and if all natural instituted and common worship or holy manner of worship be required in the three first commands, I marvel then how any worship (any further then as a time of worship, may be called worship) can be required in this fourth command; The time therefore, and not the worship it self is required herein: for if any worship be required, its either the whole worship of God, or some special kinde of worship; if the whole worship, then there should be no worship of God required directly in the three first Commandments, but the very same which is commanded in the fourth also, which grosse Tautology is most absurd to imagine in the short summe of these ten words; but if any special kind of worship should be required, and not the whole, then the Sabbath day is sanctified to some one kind of worship, rather then to the exercise of all kind of worship, which is most false and prophane: for who will affirm that the Sabbath is to be sanctified, suppose by that kind of worship which is publick, and not private also; by external, and not by internal worship also; by natural worship in love & fear of God, &c. and not with instituted in the use of all

Gods Ordinances, and that with all holy preparation and reverence also?

Thesis 54.

54.

The exercise of worship is one thing, the worship it self is another; 'tis most true that the holy exercise of *all worship* is here required, but most false that the worship it self is so: The worship it self is required in the three first commands, but the special exercise of all this worship at such a time, is required in the fourth Command: the exercise of holiness and holy duties is here required as the end, and a holy rest as a means thereunto, and in this respect it is true which *Wallans* observes, viz. That it is not a bare and naked circumstance of time, but the rest it self from labour, and the application of the day to holy uses which is here enjoined; but doth it therefore follow that the worship it self, and the holy duties themselves are here directly commanded? which he seems to maintain no verily, no more then that works of mercy in the second Table, are required in this fourth Command of the first Table, because the exercise of mercy and love as well as of piety and necessity is required also in this Command.

Wal. diff. de 4.
prac. cap. 5.

Thesis 55.

55.

It is generally and frequently affirmed by those who seek to support the morality of the Sabbath, to wit, that the exercise of *worship* and holy duties at this time, is required for the duties sake, as at other times, the time is required for the times sake; by which words they seem to make the bare circumstance of time to be required here; but the assertion had need be understood with much candor, and the true explication of it; for in some sense its most true which our Saviour affirms, that man is not made for the Sabbath or the time of it, *Mark 2. 27.*

Thesis 56.

56.

This time therefore may be considered two ways, 1. Abstractly. 2. Concretely. 1. Abstractly, for the bare circumstance of time, abstracted and stript from all other considerations, and so it is very absurd to imagine all the holy duties of the Sabbath to be for the time, as if God and all his holy worship should give homage unto and attend upon a naked empty circumstance. Time in this respect is rather for the worships sake. 2. Concretely, as it is wholly sanctified and set apart for God.

of as it is an holy time, set apart for holy rest, that so man might attend upon God: and in this respect all holy duties are for this time, because in this respect they are for God who is all in all in holy time: And therefore *Wallens* Wal. *ibid.* need not put us upon search to see whether the holy rest of the day be required in the second or any other Command, for 'tis not affirmed by any, that the *naked* circumstance of time is here only required; without any holy rest; but that a holy time of rest is herein commanded, and therefore to be referred to this Command: hence also it is most false which some affirm, viz. "That the rest from ordinary labours on this day; as it is connected with holy duties of worship, without which they cannot be performed, is as necessary now, as when the Jewish Sabbath was in being; but otherwise out of these duties there is no holy time of rest commanded. For such a restraint of time to holy duties as makes the time holy for the duties sake, so that no time is holy but in the performance of holy duties, and these duties (upon narrow examination) only publick duties, doth but open a gap for licentiousness, voluptuousness, sports, May-poles, and Dog-markers, and such like prophane-ness, out of the time of holy publick worship; or what privat worship each man shal think most meet. For in this sense holy duties are for the time, because the whole day being sanctified, holy duties are therefore to attend, and in this respect are for this time; and not the time for them, viz. That when the time of the exercise of some holy duties doth cease, the time of holy rest or holy time must then cease also.

Dow.

Thesis 57.

57.

Nor should it seem strange that holy duties should attend holy time, and be for the sake of such time; because, although it be true that this time is sanctified, that man may perform holy duties, yet man is now called to the performance of all holy duties, that he may lastly honour God in all holiness in such a special time: Which time if any humane power only should put any holiness in, and it therefore should be attended on, what would it be else but an observing of days and times? condemned by the Apostle, *Romans 14. Gal. 4.* which dirty ditch of observing times, they unawares fall into who plead against a determined Sabbath; sanctified of God, and yet would have some

some time and day observed by the appointment of men: For the observation of such days which God shall appoint, cannot be condemned as an observing of times; but the observation of days, which humane wisdom shall think fit may be quickly reduced to such a transgression.

Thesis 58.

58.

If any think that there is a peculiar manner of holiness, and of worshipping God herein required, which is not required in any other Commandment; it may be readily granted, if by peculiar manner of sanctification, he meant a more special degree and manner of exercising the whole worship of God, in respect of such a time: but it doth not therefore follow, that any new kind of worship (which *Wallis* hence pleads for) is required herein: for this higher degree and special manner of worship is not the substance of any new worship, it being only a peculiar degree of worship, and therefore varies not the kind: And if the three first Commandments enjoin the worship it self, then they do command the highest measures and degrees also severally; for where any duty is required, the highest degree and extension of it is also therewithall required. Hence therefore it still follows, that this peculiar manner of exercising holy duties upon this day, is chiefly with reference and relation to the time which God hath sanctified, that herein he might be in a special manner worshipped and served: And verily *Wallis* foreseeing the blow, had no other way to expedite himself from making the three first Commandments, either to be meer ciphers, or the fourth Commandment from labouring with a needless Tautology, but by flying for refuge to this peculiar manner of holiness, which he thinks is required herein, and not in any of the rest; but what hath been said may be sufficient to clear up the ungroundedness of this mistake.

Wal. dissert.
de 4. prac. c. 6.

In hoc quarto
praecepto ali-
quem peculia-
rem sanctifica-
tionis modum
mandari quae
in aliis praecep-
tis non manda-
tur, à nobis
quoque extra
controversiam
debet collocari,
cum in his de-
cem verbis
tautologia su-
peruacua non
committatur.
Wal. Ibid.

59.

Thesis 59.

A little error is a great breeder, and begets many more; and hence it is that *Wallis* among many others, that he might make the worship it self to be required in the fourth Commandment, disputes therefore against those who place the instituted worship of God, directly under the second Commandment, which if he could make good, he had then the fairer probabilities to shew that the worship it self was required directly in the fourth command; which principle, if it was granted, would expose the morality of the

the Sabbath to foret blowes and bruises then perhaps appears at first blush: It may not therefore be amiss, but be rather of special use for the clearing up both of the meaning and morality of the fourth command, to demonstrate, that the instituted worship of God (which Wallens calls, *Cultus externus & instrumentalis salutis nostrae, per auditum verbi & sacramentorum usum, &c.*) is directly required in the affirmative part of the second command.

Wal. diff. de 4. prac. cap. 3.

Thesis 60.

The clearing up of this depends much upon a right and true understanding

60.

1. What the graven Image and likenesse is.
2. What is meant by those words second Commandment. [Love me and keep my Commandments.]

Thesis 61.

61.

First, *Graven Images*, after which the whole world almost hath been enticed, & gone a whoring from the true worship of God, were worshipped two ways: 1. *Terminative*, i. When people terminated their worship upon the dumb Idols themselves, as if they were gods, without looking any further to any God more supreme and glorious: This is the sin of many of the ignorant sort of Papists, by Belshazzar's own confession, as also many of the brutish sort of the blind Heathens: And this kind of worship and idolatry is directly forbidden, not in the second, but in the first Commandment; and that appears upon this undeniable ground, to wit, that if the first Commandment expressly enjoins us to have no other God but Jehovah, to trust in, pray to, love, fear no other God but Jehovah, then for any to have and worship such Images as their gods which are not Jehovah, is directly forbidden here: Hence therefore it undeniably follows, that by the making to our selves a graven Image, in the second Commandment, somewhat else must be understood then the worshipping of images terminatively as gods. 2. Or else they were worshipped *relatively*, i. Relatively, or in reference to the true God, as means and helps, in which, at which, and by which, the true God was worshipped: And thus the learned and well-instructed Papists maintain their abominable worship of Images, whether graven or painted, crosses, crucifixes, &c. to be good & lawful; for say they, we do not worship, nor are we to senselesse as to honour the Image, or Crucifix it self, but only

only as helps to devotion, to carry our hearts to God and Christ, resembled by these Images : Thus also the Jews of old, they did never worship the Images themselves, but God in them and by them : They were not grown so soon, so extremely sottish, as to think that the golden Calf was the true God himself which brought them a few weeks before out of the land of Egypt, but it was a visible help to carry their hearts to God only, and therefore the Feast was proclaimed to *Jehovah*, *Exod.* 32. 4, 5. *Micah's* idolatrous mother professeth that she had dedicated 1100 shekels of silver to *Jehovah* to make a molten image, *Judg.* 17. 3. she was not simple (no not in those confused and blinde times) to think that the image was *Jehovah*; nor did her son *Micah* think so, and therefore he doth not say, Now I know that the Teraphim will blesse me, but that *Jehovah* will now blesse me, having set up an image for his service. Nay verily, the wisest and best instructed among the Heathens did never think that the idols and images themselves were God, but they only worshipped God by them; which if any doubt of, let him but read Doctor *Rainolds*, who is pregnant & most eminent proofs demonstrates, that neither the Jews, nor the Heathens, in their deepest apostacies, did ever worship their images any other ways then relatively, as helps and means of the worship of the true God; and thereby sets forth the abominable idolatry of the *Romish* Church, for such a worship of their images, which even themselves condemn in the idolatrous Jews and Heathens, who had as much to say for their image-worship as the *Protestants* have : Hence therefore it follows, that if the graven image in the second Commandment was not worshipped as God, but only as a means devised and invented by man to carry the heart unto God, then (by a usual *Synechdoche* in every command) all humane inventions and institutions, & devised means of worship, or of carrying the heart better unto God, are forbidden in this Commandment; and if all humane institutions and devised means of worship, be herein directly forbidden, then certainly All divine institutions & means of worship, and consequently All Gods instituted worship, in Ministry, Sacraments, &c. is directly commanded in the affirmative part of this second Command; and consequently not in the fourth Command : And if all Orthodox Divines condemn the *Popish* relative worship of images, as directly cross & contrary to the second command, I then see no reason why any should question, but that all the in-

*Vid. Rain de
Eccles. Rom.
Idol. l. 2. c. 3.*

figured means of worship (images as it were of Gods own devising) should belong to the affirmative part of the same Command. The second thing to be explained in this Commandment, is, What is love to God and keeping of his Commandments, which we read of in the close of the Commandment? Love to God is here opposed to *Hatred of God*, and those that *Love him*, to those that *Hate him*: Now this *Hatred* is not hating of God at large (for there is a hatred of God in every sin, *Prov. 1. 29.* and *8. 36.*) but in particular, when it appears in this particular sense of setting up of Images and mens inventions, forbidden in this Commandment, which therefore sets down the proper punishment for this sin: So by love of God, is not meant love of God at large (which is seen in keeping every Command) but in particular, when we love God in his own Ordinances and Institutions. Look therefore as hatred of God in setting up mens inventions and institutions (which superstitious persons think to be much love to God) is here condemned in the negative part of the Commandment; so on the contrary, love to God in closing with him and seeking of him in his own Institutions, whether *Word* or *Sacraments*, &c. is here enjoined in the affirmative part of this Command, and consequently not (as *Wallius* would have it) in the affirmative part of the fourth Command, *Keeping my Commandments* being set down as a fruit of this love, and both together being opposed to hatred of God: Hence by *Commandments*, cannot be meant in general, all the ten Commandments (as some imagine upon miserable weak grounds, which I list not to mention) but in special, Gods Institutions and Ordinances commanded in special by him, to which humane inventions and Images of mens heads and hands, are commonly in Scripture opposed, and are therefore condemned, because not commanded, or because none of his *Commandments*, *Jer. 7. 31. Deut. 12. 30, 31. Matth. 15. 9.* If therefore (again) Gods Institutions and Commandments are here enjoined in this second Commandment, they cannot be directly required in the fourth Command. These things being thus cleared, the objections of *Wallius* are easily answered: For first, he saith, "That *Object. 1.* from the negative part of this second Commandment cannot be gathered such an affirmative part as this is, viz. "That God will be worshipped by the *Word* and *Sacraments*. But that this assertion thus barely propounded,

but

Object. 2.

* Vid. Thef. 34

Object. 3.

but not proved, is false, appears from what hath been said concerning the true meaning of the negative part of this Command: For if humane inventions, under the name of *graven Image*, be forbidden, then Divine Institutions, such as *Word* and *Sacraments* be, are here commanded, and from that negative any ordinary capacity may readily see what the affirmative is. He saith again secondly, "That if instituted worship was contained under the affirmative part of the second Commandment, then this Commandment is mutable, because God was thus worshipped one way before Christ, and another way since Christ; but (saith he) the second Commandment is moral, and therefore immutable, and therefore such mutable worship cannot be enjoined herein. But we have * formerly shewn, that although this Commandment be moral and immutable in respect of it self, yet in respect of the application of it to this or that object or thing commanded, it may be in that respect mutable: For it is an immutable law that God must be worshipped with his own worship, such as he shall institute (and this is the summe of the second Commandment it self) yet the things instituted (wherein there is only an application of the command) may be mutable: the second Commandment doth not immutably bind to the observance of *this* or *that* particular instituted worship only; But to observe Gods instituted worship, and to attend his appointments, which is the only moral law and rule in the affirmative part of this Command. He thirdly, objects, "That the *worshipping* of God in *Word* and *Sacraments*, &c. is never opposed in all the Scripture to the *worshipping* of Images. But this is false; for Gods Institutions (of which *Word* and *Sacraments* are a part) are frequently opposed to humane inventions, the worship appointed by God to the worship devised by man: Images of Gods devising, are oft opposed to Images of mens own inventing; the voice of God which was only heard with the ear, is opposed to an Image or similitude which might be seen, *Deut.* 4. 13. A graven Image, a teacher of lies, is opposed to the Lords teaching of truth, and also to his presence in his Temple, which was the seat of instituted worship, *Habak.* 2. 18, 19, 20. The worship of Images which God would have abolished, is opposed to the worship of God by Sacrifices and Ceremonies, in the place which God should chuse, *Deuter.* 12. 13.

to 20. but yet he tells us, *That to worship God in Images, and to worship him in Spirit and Truth (which is inward worship) are opposite: as also the lifting up of pure hands in every place, John 4.28. 1 Tim. 2.8. He tells us also that acknowledging of God in his Immenfity and infinite Majesty, are opposed to Image-worship, Rom. 1.20, 21, 22. Isa. 40.22. Be it so: But will it therefore follow, that to worship God according to his own institutions, is not to worship him in Spirit and in Truth? Is it rather a carnal then a spiritual worship, to attend on God in Word and Sacraments? May we not lift up pure hands in the use of Gods own institutions? Is not Gods Immenfity and Majesty acknowledged & seen in the use of his own Ordinances, as well as creatures and providences? I confess the blinder sort of Heathens might worship stocks and stones, and Images of creeping things, and four-footed Beasts, in the place of God himself; & terminatively, and God might account of all their Image-worship as such, though used relatively, and hence the opposition may well be made between worshipping them as God, and an infinite God; and this worship (as was said) falls then under the first Commandment: but assuredly this Image-worship which the Apostle condemns, Rom. 1.21, 23. in debasing the infinite Majesty, and limiting it to this and that Image wherein they did worship it, is forbidden (being only relative worship) in the second Command: For I think the Apostle in Rom. 1. hath an eye principally at the most lascivious Idolaters in the world, viz. the Egyptians, among whom principally we read of those Images, of creeping things and four-footed beasts, in their Hieroglyphicks: and yet we know that all that base worship did set out something or other of the Deity, which therein (and so relatively) they did worship. But I must not enter into the Discourse of these things here: sufficient is said to clear up this point, viz. That Gods instituted worship falls directly under the second, not fourth Command.*

Thesis 62.

It is true, that the exercise of publick worship of many together, is to be at this time upon the Sabbath, but doth it follow, that therefore this publick worship it self falls directly under this command? For if publick Assemblies be (as some think) a part of natural worship, so as that the light of nature directs all men dwelling together, as creatures, to worship God together publicly as a Creator, then

Gom. Inv.
 sent. & Orig.
 Sab. cap. 5.
 Prim. par. 2.
 cap. 6. Sect. 15.

then this worship falls directly under the first (not fourth) Commandment, where natural worship is directly commanded; but if *publick Assemblies* be considered as distinct Churches *politically* united and combined, publicly to worship God, then such Churches considered thus as political, not mystical assemblies, do fall directly under the 2d command, as parts of instituted worship; for as all devised forms of Churches, whether Diocesan, Provincial, National, Universal (being the inventions of man to further the worship of God) are condemned directly in the second Command: So all such Churches as are framed into a spiritual polity, after the fashion and pattern of the Word and primitive institution, are (with leave of *Erastus* and his disciples) enjoined in the same Commandment, and therefore not in the fourth. *Gomarus* & *Master Primrose*, therefore do much mistake the mark, & scope of the fourth commandment, who affirm, *That as in the three first Commandments, God ordained the inward and outward service, which he will have every particular man to yield to him in private and severally from the society of men every day, so in the fourth Commandment he enjoineth a service common and publick, which all must yield together unto him, forbearing in the mean while all other business.* But why should they think that publick worship is more required here then private? Will they say that the Sabbath is not to be sanctified by private and inward worship, as well as by publick and external worship? Is not private preparation, meditation, secret prayer, and converse with God, required upon this day, as well as publick prayer & hearing the Word? If they say that these are required indeed, but 'tis in reference to the publick, and for the publick worship sake, it may be then as easily replied, that the publick worship is also for the sake of the private, that each man secretly and privately might muse and feed upon the good of publick helps; they are mutually helpful one to another, and therefore are appointed one for another, unless any will think that no more holiness is required upon this day then while publick worship continues; which we hope shall appear to be a piece of professed prophaneness: In the mean while, look as they have no reason to think that private worship is required in this command, because the exercise of private worship is at this time required; so they have as little reason to think that the publick worship it self is herein enjoined, because the exercise of it is so be also at such a time

time. It is therefore the *time*, not the *worship* it self, either publick or private, which is here directly commanded: although it be true, that both of them are herein indirectly required, *viz.* in relation to the *time*.

Thesis 63.

63.

If therefore the *Moral* worship it self, whether publick; external or private, be not directly required in this fourth Command, much lesse is the whole Ceremonial worship here enjoined, as Master *Primrose* maintains; for the whole Ceremonial worship, both in Sacrifices, Ceremonies, Types, &c. was significant, and were, as I may so say, Gods images, or *media cultus*, means of worship, by carrying the minde and heart to God, by their special significations, and therefore were instituted worship, and therefore directly contained under the second, and therefore nor under the fourth Command: *And if there be but nine Commandments which are Moral, and this one (by his reckoning) is to be Ceremonial, and the head of all Ceremonials, and that therefore unto it all Ceremonial worship is to appertain, then the observation of a Sabbath is the greatest Ceremony, according as wee see in all other Commandments, the lesser sins are condemned under the grosser, as anger under murder, and lust under adultery; and inferiour duties under the chief and principal, as honouring the aged and Masters, &c. under honouring of parents; and so if all Ceremonials are referred to this, then the Sabbath is the grossest and greatest Ceremony one of them; and if so, then 'tis a greater sinne to sanctifie a Sabbath at any time, than to observe new Moons and other festivals, which are lesse Ceremonial, and are therefore wholly cashiered, because Ceremonial; and if so, why then doth Master Primrose tell us, That the Sabbath is Moral for substance, principal sake and end, and that its unmeet for us to observe fewer days than the Jews, in respect of weekly Sabbaths? Why is not the name and memorial of the Sabbath abandoned wholly and utterly accursed from off the face of the Earth, as well as new Moons and other Jewish festivals, which upon his principles are lesse Ceremonial than the weekly Sabbath? It may be an audacious Familist, whose Conscience is grown iron, and whose brow is brass, through a conceit of his immunity from, and*

Prim. par. 2.
cap. 6. S. 3, 4, 5.

Christian liberty in respect of any thing which hath the superscription of law or works upon it, may abandon all Sabbaths together with new Moons equally: but those I now aim at, I suppose dare not, nor I hope any pious miude else, who considers but this one thing, viz. that when the Lord commands us, to *Remember to keep the Sabbath holy*, he must then (according to this interpretation) command us, that above all other Commandments, we observe his Ceremonial worship, (which they say is here enjoined) rather than his Moral worship, which they acknowledge to be enjoined in all the other nine Commands, at the gate of none of which Commands is written this word *Remember*; which undoubtedly implies a special attendance to be shewn unto this, above any other; for as we shall shew, keep this, keep all, break this, slight this, slight all; and therefore no wonder if no other command hath this word *Remember* writ upon the porrall of it, which word of sence, denotes special affection and action, in the Hebrew language: but I suppose it may strike the hardest brow and heart with terrour and horreur, to go about to affix and impute such a meaning to this Commandment, viz. That principally above all other duties we remember to observe those things which are ceremonial: for although the observation of Ceremonies be urged and required of God, as Master Primrose truly observes from *Psalms 118. 27. Jer. 17. 26. Joel 19. 13. Malachy 1. 7. 8, 10, 13, 14.* yet that God should require and urge the observation of these above any other worship, is evidently cross to reason, and expressly cross to Scripture, *Isaiah 1. 11, 12, 13, 14, 15. Isaiah 66. 3. Psal. 50. 13. Jeremiah 6. 20. Amos 3. 21. Micah 6. 7.* To remember therefore to keep the Sabbath, is not to remember to observe Ceremonial duties.

Ibid. Sect. 6.

Thesis 64.

64.

*Wall. dissert.
de 4. prac.*

Nor should it seem strange, that Jewish holy days are not here enjoined, where an holy time, *a Sabbath day* is commanded: for those Jewish holy days were principally instituted (as *Wallaus* well observes) for signification of Christ and his benefits (as may appear from *1 Cor. 5. 7. Luke 4. 19. Hebrewes 10. 5.*) and therefore being significant, were parts of instituted worship, belonging to the second, not fourth Command; but the Sabbath

bath day (as shall be shewn) is in its original institution and consecration of another nature, & not significant; yet this may be granted, that ceremonial holy days may be referred to the fourth Command, as appendices of it; and if *Calvin*, *Ussin*, *Danæus*, and others, aim at no more, it may be granted, but it will not follow from hence, that they therefore belong to the second command indirectly, and directly to the fourth, (which Master *Primrose* contends for,) but rather directly to the second, and redactively and indirectly, as appendices to the fourth: which appendices, as they may be put to, so they may be taken off again, the Moral Commandment remaining entire: even as we know, *Calvin* refers many Ceremonial duties as appendices to such Commands, concerning the Morality of which, Master *Primrose* doubts not: and therefore for him to think that the Sabbath comprehends all Jewish Festival days, upon this ground, viz. because the Sabbath is joined with, and put in among the reckoning of such Festivals, *Leviticus* 23, *Isaiab* 1. 13, 14, hath no more force in it, than by retorting the argument, and upon the like ground to prove it to be Moral, because it is joined with Moral Commandments, as honouring of Parents, *Leviticus* 19. 3, and Prayer, *Isaiab* 1. 19. and by his own confession with the other nine, which are all of them Moral also.

Thesis 65.

Secondly, not onely a solemn time, but more particularly a solemn day, a whole day of worship is here also required by virtue of this fourth Command; and the Lord gives us good reason for it, that if he gives us many whole days for our own work, then (not some parts of a day) but a day, a whole day, according to the reason and expresse words of the Commandment, should be marked out and set apart for his work and service: if that place, *Isaiab* 56. 6, 7. will not demonstrate a seventh days Sabbath under the New Testament, yet it sufficiently and fully clears the point in hand, viz. that a Sabbath day is to be observed by the sonnes of the stranger or Gentiles, who are called strangers to the Common-wealth of *Israel*, *Ephesians* 2. 12. and indeed *Wallens* freely confesseth, and proveth, that a whole day is here required; and if a whole day, I hope none will think that the time

Wal. diff. de 4. præc. cap. 5.

Prim *par.* 2. c.
§. 15.

out of publick Assemblies is common and prophane, if a whole day be holy; and therefore M. Primrose tells us, that the *Gentiles* having no other Law but the light of nature, have appointed *set days* for the exercise of their religion, and that as the *Jews* had their *set days* (which we know were *whole days*) so should Christians have theirs, for their publick Assemblies under the Gospel; which I hope must be therefore whole daies also: it is also considerable, that if the three first Commandments requiring Gods worship, do consequently require some time for that worship (as being a necessary adjunct to all actions whether Moral or Civil, and without which they cannot be performed) then the fourth Command must require somewhat more particularly than a time of worship: and therefore they that place the Morality of the fourth Command in requiring only a time of worship (because say they, a time of worship is necessarie) may upon this ground wholly and perfectly abolish the fourth Command as superfluous and needlesse, because such a time of worship is required in all other Commandments necessarily. They may also imagine a great a Morality in the Command of building the Temple the place of worship, because a place of worship is necessarie as well as a time: it is not therefore a time, for such a time as is preserved in a day, even in a whole day, for worship, which is here commanded.

Thesis 66.

66.

The wise God could have appointed some part of every day to be kept holy, rather than a whole day together; but his *wisdom* saw this proportion of time every day to be more unmeet, in respect of mans daily cumbres, which do so easily intangle mans thoughts and affections, so as without some small piece of a day, he cannot ordinarily nor so easily recover and unloose himself to find the end of a Sabbath service, which is most sweet and full rest in the bosom of his God, as he may within the compasse of a whole day set apart for that end: or suppose he could so do in a piece and part of a day, yet Gods Name should lose by it, if he should not have the honour of some solemn day, which we see do serve to advance the names of idoll gods, and men on Earth: its meet and just, that Gods Name should be magnified by us commonly every day, by setting apart some time which we may well spare (as whet to the sickle) out of our callings, for God, and this doth honour him, but a day, much more.

Thesis 67.

They therefore who mainrain that a seventh day is not Moral, because it is but a circumstance of time, may as well abolish time to be Moral, or any day to be Moral, because a day (let it fall out when it will) is but a circumstance of times which notwithstanding they account to be Moral in this command; but we know, that much moralitie lies in circumstances, and why a day sanctified may not be as much Moral as a daie, I yet see not.

Thesis 68.

The Familists and Antinomians of late, like the Manichees of old, do make All days equally holy under the Gospel, and none to be observed more than another by vertue of any command of God, unlesse it be from some command of man to which the outward man they think should not stick to conform, or unless it be *pro re nata*, or upon several occasions, which special occasions are only to give the *Alaruma* for Church-meetings and publick Christian Assemblies: an audacious assertion, crosse to the very light of nature among the blind Heathens, who have universally allowed the Deity whom they ignorantly worshipped, the honor of some solemm daies; crosse to the verdict of Popish Schoolmen and Prelatists, whose stomachs never stood much toward any Sabbath at all; crosse to the scope of the Law of the Sabbath, which if it hath any general Moralitie (not denied scarce to any of *Moses* Judicials, Surely one would think it should lie in the observation of some day or daies, though not in a 7th day, for which now we do not contend. Crosse also to the appointment of the Gospel, foretold by *Isaiah*, & *Ezekiel*, *Isa.* 56. 4, 6. *Eze.* 43. 27. made mention of by our Savior to continue long after the abolishing of all ceremonies by his death, *Mat.* 24. 20. who therefore bids them pray, that their flight may not be in the winter, nor on the Sabbath day, which whether it be the Jewish or Christian Sabbath, I dispute not, only this is evident, that he hath an eye to some special *set day*, & w^h was lastly ordain'd by Christ, & observed in the Primitive Churches, commonly called the *Lords day*, as shall be shewn in due place, and which notion under pretence of more *spiritualness* in making every day a Sabbath (which is utterly unlawful & impossible, unlesse it be lawful to neglect our own work all the week long, and without which there can be no true Sabbath) doth really undermine the true Sabbath, in special *set daies*; & look, as to make every man a King & Judge in a Christian Comm-

67: V,

68.

wealth, would be the introduction of confusion, and consequently the destruction of a civil government, so to crown every day with equal honour unto Gods *set days and Sabbaths* which he hath anointed and exalted above the rest, thin anarchy and confusion of days, doth utterly subvert the true Sabbath: to make every day a Sabbath; is a call debasing and dethroning of Gods Sabbath.

Thesis 69.

69.

'Tis true, that every day considered materially and physically, as a day, is equally holy; but this is no argument to prove, that therefore every day is Morally & Theologically holy; for those things which of themselves are common, may by divine appointment superadded to them become holy, witness the dedicated things of the Temple, and so 'tis in days and times; under the Old Testament we see some days were more holy by Gods appointment than others, and yet all days then were materially and like holy.

Thesis 70.

70.

'Tis true, that under the New Testament, all places (a safe sense) are equally holy; but it doth not follow from hence (as our adversaries would infer) that therefore all times are so; and Wallaus himself confesseth the argument to be invalid: for it was not easie nor meet, but very dissimulant from divine and heavenly wisdom, to appoint his Word all particular places where his people should meet, their meetings being to be in so many thousand several Countries, and various situations, which places are indeed for their general nature commanded and necessary, but in respect of application to circumstances of this and that place and Countrey, the variation of them is almost endless, and therefore very incongruous and uselesse to set them down in the Word: but it was not so in respect of solemn time, or a solemn day of worship, for herein the Lord might easily appoint a particular day to be observed according to the rising and setting of the Sunne proportionably throughout all the world: and the Scripture hath expressly foretold in respect of place, that neither in *Jerusalem*, *Judea*, nor *Samaria*, but that in every place incense should be offered up to God, *Malach. 1. 11.* but it hath not so spoken, but rather the contrary, in respect of time.

Thesis 71.

71.

Nor is any time Morally holy, in this sense, viz. intrinsically

mentally holy, or as an instrument and means by which God will convey any spiritual and supernatural grace (as Sacraments now do, and sacrifices of old did) but being sanctified of God, they are holy seasons, in which, God is pleased to meet and bless his people, rather than at other times and days of our own devising, or of more common use; reserving only the Lords Prerogative to himself, to work at other times also more or lesse as he sees meet. Indeed its true, that by our improvement of our time, and of such times, the Lord sweetly conveys himself to us, yet still 'tis not by time it self, nor by the day it self, but as he conveys himself to us by holy things, and at holy places, (as the Ark and Temple) so in holy times.

Thesis 72.

There are indeed sundry Scriptures, which to one who is willing to have all dayes equal, may carry a great breadth, and make a specious shew; and I ingenuously confess, that upon a *rigidum examen* of them, they are more weighty and heavy than the disputers in this controverſie usually feel them, and therefore they doe more lightly cast them by and passe them over: and it is to be wished, that those who do not think that all days are equal, yet will not acknowledg a seventh day to be Moral, had not put weapons unawares into the hands of others, strengthening them thereby to destroy the Morality of any day, and so to lay all days level, for I scarce know an argument or Scripture alledged, by any *Germane* writer, against the Morality of a seventh day, but it strikes directly against the Morality of any day, which yet they acknowledge to be Moral.

Thesis 73.

The fairest colour and strongest force from Gal. 4. 10. and Col. 2. 16. lies in the gradation, which some suppose to be intended in both those places. *To observe* (saith the Apostle) *dayes, and moneths, and times, and years*, Gal. 4. 10. Wherein the Apostle seems to ascend from the lesser to the greater, from dayes (which are lesse then moneths, and therefore *weekly Sabbath dayes*) to moneths, from moneths, or new moons, to times, which are higher then moneths, and by which is meant their annual feasts and fasts, ordered according to the *seasons* or fittest seasons of the year; and from times he ascends yet higher to years, viz. their *Sabbatical years*, because they were celebrated once in many years, sometime seven, sometime

72.

73.

fifty years: by which gradation it seems evident, that the observation of daies, (which are lesse than moneths) and therefore of weekly Sabbathis, are hereby condemned. The like gradation is urged from Col. 2. 16. where the Apostle seems to descend from condemning the greater to the condemnation of the lesser: *Let no man judge you (saith the Apostle) in respect of an holy day, new Moon, or Sabbath daies*: there holy daies seem to be their annual or Sabbathical daies, their new Moons are lesse than them, being every moneth; and therefore by Sabbath daies (they inferre) must needs be meant the *weekly Sabbathis*, lesse than *new Moons*: Indeed some understand by daies and times (in Gal. 4.) Heathenish daies, but hee speaking of such daies as are beggarly rudiments, under which not the Heathens, but the Children of the Old Testament were in bondage, *verse 3.* he must therefore speak not of Heathenish but of Jewish daies. I know also that some understand that of Col. 2. 16. to be meant of Jewish and Ceremonial Sabbathis, which were annual, but this, the Apostles gradation seems to overthrow.

Thesis 74.

74.

To both these places therefore, a threefold Answer may be given: First, Admit the gradation in them both, yet by daies, Gal. 4. 10. is not necessarily meant all weekly Sabbath daies, for there were other daies Ceremonial which the Jews observed, and which the Jewish teachers urged, besides the Sabbath; to instance only in Circumcision which they zealously prest, Gal. 5. 3. which we know was limited unto the eighth day, and which they might urge as well as Circumcision it self. However, look at the Apostle when he condemns them for observing *times and seasons*, which signifies *fit seasons*, he doth not therein condemn them for observing *all* fit seasons (for then we must not pray nor hear the Word in fit seasons) but he condemns the Jewish Ceremonial times and seasons; where he condemns the observation of daies, the Apostle doth not condemn the observation of all daies (for the daies of fasting, and feasting must be condemned, as well as daies of resting under the New Testament) but the observation of Ceremonial daies, which the Jews observed, and false teachers urged: and indeed the Apostle speaks of such daies as were beggarly elements and rudiments

diments: now James speaking of the Moral Law, which comprehends Sabbath daies, he doth not call it a beggarly Law, but a roial Law, *Iam.* 2. 8, 12. nor doth hee make subjection thereunto, to be the bondage of servants (as that was, *Gal.* 4. 9.) But the libertie of children, and therefore called a roial Law of libertie.

Secondly, suppose the weekly Sabbath be here comprehended under daies, as also that by Sabbaths is meant weekly Sabbaths, *Col.* 2. 16. yet hereby cannot be meant the Christian Sabbath, but the Jewish Sabbath; for the Apostle condemns that Sabbath and those Sabbath daies, which the Jewish teachers pleaded for among the *Colossians*; now they never pleaded for the observation of the Christian Sabbath, but were zealous and strong promoters for that particular seventh day from the Creation, which the Jews their forefathers for many years before observed, and for the observation of which, some among us of late begin to struggle as at this day: Now, as was said, admit the gradation; we do not observe the Jewish Sabbath, nor judge others in respect of that Sabbath, no more than for observing new Moons, or holy daies, we do utterly condemn the observatton of that Sabbath: if it bee said, why do we not observe new Moons and holy daies, as well by substituting other daies in their room, as we do a Christian Sabbath in the room of that Jewish Sabbath? we shall give the reason of it in its proper place, which I mention not here, lest I should *bis coham apponere*. These places therefore are strong arguments for not observing that seventh day which was Jewish and Ceremonial, but they give no sufficient ground for abandoning all Christian Sabbaths under the Gospel.

Thirdly, there is a double observation of daies (as *Wallaus* and *Davenant* well observe) 1. Moral. 2. Ceremonial. Now the Apostle in the places alledged speaks Wall. in 4. against the Ceremonial and Pharisaical observation of *prac.* daies, but not Moral: For daies of fasting are to be observed under the Gospel (the Lord Christ our Bridegroom being now taken from us, when our Saviour expressly tells us, that then his Disciples, even when they had the greatest measures of * Christs spiritual presence, *John* 16. 7. should fast, *Matth.* 9. 15, 16.) But we are to observe these daies with Moral, not Ceremonial observation, such as the Jews had, in sackcloth, ashes, tearing hair, rending garments, and many other Ceremonial trappings; we are

are to rend our hearts, and cry mightily unto God upon those days; which is the Moral observance of them: So that in respect of the Sabbath, no Sabbath day under the Gospel is to be observed with Ceremonial or Pharisaical observance, with Jewish Preparations, Sacrifices, needful abstinence from lawful work, and such like formalities; but doth it hence follow, that no days are to be observed under the Gospel with Moral observance, in hearing the Word, receiving the Sacraments, singing of Psalms? No. There was no Morality in the new Moons, by virtue of any special commandment, and therefore it is in vain to ask, why new Moons may not be observed still, as well as Sabbaths, provided that it be *observantione moralis*; for there is a Morality in observing the Sabbath, and that by a special command, which is not in new Moons and holy days, and therefore as we utterly abandon all that which was in the Sabbath Ceremonial, so we do and should heartily retain and observe that which is Moral herein, with Moral observance hereof.

Thesis 75.

75.

There were among the Jews, days Ceremonially holy, as well as meats Ceremonially unclean, now in that other place which they urge against the observance of any day under the Gospel, *Rom. 14. 5.* therein days Ceremonial are compared with meats Ceremonial, and not Moral days with Ceremonial meats. It is therefore readily acknowledged, that it was an error and weaknesse in some, to think themselves bound to certain Ceremonial days, as well as it was to abstain from certain Ceremonial meats; but will it hence follow, that it is a part of Christian liberty & strength to abandon all days as Ceremonial? and that it is a part of Christian weaknesse to observe any day under the Gospel? this verily hath not the face of any reason for it from the Scripture, wherein the Apostle (doubtlesse) speaks of Ceremonial, not Moral days, as (shall appear) our Christian Sabbath is be. And look as it is duty (not weaknesse) sometime to abstain from some meats, as in the case of extraordinary humiliation, as we see in *Daniel, Dan. 9. and 11.* so it may be duty (not weaknesse) still to observe some days; I say not the seventh day, for that is not now the question, but some days are or may be necessary to be observed now.

Thesis 76.

76.

If any man shall put any holinesse in a day which God doth

doth nor, and so think one day more holy than another, this is most abominable superstition, and this is indeed to observe days; and of this the Apostle seems to speak, when he saith, *Ye observe days*; But when the Lord shall put holiness upon one day more than upon another, we do not then put any holiness in the day, but God doth it, nor do we place any holiness in one day more than in another, but God placeth it first; and this is no observation of days, which the Apostle condemns in those that were weak; but of the will of God which he every where commands.

Thesis 97.

There is (as some call it) *Sabbatum internum & externum*, i. an internal and external Sabbath; the first (if I may lawfully call it a Sabbath) is to be kept every day in a special rest from sin; the second is to be observed at certain times and on special days; now if that other place, *Isa. 66. 23.* (which is much urged for the equality of all days) be meant of a continual Sabbath, so that those words, *from Sabbath to Sabbath*, if they signify a constant continual worship of God indefinitely, then the Prophet speaks of an internal Sabbath, which shall in special be observed under the Gospel; but this doth not abolish the observation of an external Sabbath also, no more then in the times before the Gospel, when the people of God were bound to observe a continual Sabbath and rest from sin, & yet were not exempted hereby from external Sabbaths, onely because more grace is poured out upon the people of God under the New Testament then under the Old, & under some times and seasons of the New Testament, and some people, more then at and upon others: hence this prophetic points at the times of the Gospel, wherein Gods people shall worship God more spiritually and continually then in former times: But if by this phrase *From Sabbath to Sabbath*, be meant *succession*, i. one Sabbath after another successively, when Gods people shall enjoy blessed fellowship with God from Sabbath to Sabbath, successively in the worship of him, one Sabbath after another; then this place is such a weapon in their own hands against themselves, as that it wounds to the heart that accursed conceit, that all days should be abandoned by those under the New Testament: But suppose that by Sabbath, is not meant the weekly Sabbath (for then, say some, what will you understand by new Moons, which are conjoined with them?) yet these two things are evident, 1. That Sabbaths and new Moons were set times of worshipping God under

under the Old Testament. 2. That it is usual with the Prophets to veil, (and not alway to type out) the worship, and so the times of worship which were to be under the New Testament, under the Ordinances of God observed in the Old, as may appear, *Isa. 19. 19. Mal. 1. 11.* as also by *Ezekiel's* Temple, and such like: hence then it follows, that although this place should not evide a seventh daies Sabbath, yet it demonstrates at least thus much, that some set times and daies shadowed out under the name of new Moons, and Sabbaths, are to be observed under the New Testament; and this is sufficient to prove the point in hand, That all daies are not equal under the Gospel.

Thesis 78.

78.

The Kingdom of Heaven indeed doth not consist in meat and drink, as the Apostle saith, *Rom. 14. 17.* i. in the use of external indifferent things, as those meats and drinks, and some kind of daies were; or if in some sense it did, yet not chiefly in them, as if almost all religion did chiefly consist in them: but doth it from hence follow, that it consists not in things commanded; nor in any set daies of worship which are commanded? If because the kingdom of God consists in internal peace & righteousness, and joy of the holy Ghost, that therefore all external observances of times and duties of worship are not necessary to be attended by Gospel-worshippers (as some secretly imagin) then farewell all external Preaching, Sacraments, Profession and Confession of the Name of Christ, as well as Sabbaths: and let such Artists of licentiousness bring in all prophaneness into the world again, by a law from Heaven, not condemning the acts of the outward man, though never so abominable, in abstinence from which (by this rule) the kingdome of heaven doth not consist. Is it no honor to the King of glory (as it is to earthly Princes) to be served sometimes upon special Festivals, in special state, with special & glorious attendance by his people, as well as after a common & usual manner every day? We have seen some who have at first held communitie of daies only, to fall at last (through the righteous judgment of God blinding their hearts) to maintain communitie of wives; and that because the Kingdom of God hath (as they have thought) consisted no more in outward relations (as that is between Husbands and Wives) than in the observation of external circumstances and daies.

Thesis 79.

79:

But this is not the ordinary principle by which many are

led to maintain an equality of daies under the Gospel : but this chiefly, viz. that the *Moral Law* is not to be a Christians rule of life ; for we acknowledge it to be no Covenant of life, to a believer, that either by the keeping of it he should be justified , or that for the breach of it hee should be condemned ; but they say, that when a believer hath life by the Covenant of grace, the law is now not so much as a rule of life to such a one; and then 'tis no wonder if they who blow out the light of the whole Moral law from being a light to their feet and a lamp to their paths, if they hereby utterly extinguish this part of it, viz. the Commandment of the Sabbath : This dashing against the whole law, is the verie myserie of this iniquitie, why some do cashier this law of the Sabbath : and they do but hide themselves behind a thread, when they oppose it by their weapons, who therefore abandon it, because it alone is Ceremonial, above any other law.

Thesis 80.

The Sabbath (saith one) is perpetual and moral, but not the Sabbath day, the Sabbath (which some make continual and inward onely) is perpetually to be observed, but not the Sabbath day; a Sabbath is by divine ordination, but a Sabbath day is to be observed only as an humane constitution. But they should do well to consider, whether that which they call an inward continual Sabbath be inconsistent with a special day; for I am sure that they under the Old Testament were bound equally with us to observe a continual Sabbath in resting from all sin, and resting in God by Jesus Christ, Heb. 4. 1, 2. yet this did not exempt them from observing a special day: A special day is a most powerful means to Sabbathize every day; why then may not a Sabbath and a Sabbath day consist together? An every day Sabbath is equally opposite to a time occasionally set, as to a set day, which the Commandment enjoins; and therefore if it exempts a Christian from observing a set day, it sets him free also from all observation of any such set time; for if because a Christian Sabbath ought to be continual, and that therefore there ought to be no set daies, then there should not be any occasionally set times for the worship of God, because these neither can be continual; and if there ought to be no such set times, we may then bid good night to all the publick worship & glory of God in the world, like the man with one eye to him who put his other quite out: And if any here reply, that

80. H. Den.

Saltmarsh
*Sparkles of
 glory, p. 265.*

that there is not the like reason, because holy time and days are not necessary, but holy duties are necessarie, and therefore require some occasional set time for them: I answer, That let the difference be granted, yet that which I now dispute on is, this ground and supposition only, viz. That if all set daies are to be abandoned, because a Christians Sabbath ought to be continual and inward, then all occasional set times also are to be abandoned upon the same ground, because these cannot be continual and inward, no more than the other: as for them who think no holy day necessarie, but holy duties lawful every day, we have already, and shall hereafter clear up more fully in its proper place: Mean while it is yet doubtful to me, whether those who follow Master Saltmarsh and some others, will acknowledge the lawfulness of any occasional set time for publick worship, of hearing the Word, and Prayer, &c. For he makes the bosome of the Father to be the Christian Sabbath, typified in the seventh day of the first Creation, and he makes the six days of work to be a type, not onely the Lord Jesus in his active and fulfilling administrations while he was in the flesh, but also to be a figure of the Christian in bondage, or (to use his own words) of a Christian under active and working administrations, as those of the Law and Gospel are, as all forms of worship, Duties, Graces, Prayer, Ordinances, &c. From whence it will follow, (from his principles, for I know not his practice) that all forms of worship, Duties, Graces, Prayer, Ordinances, are they to cease, as types, and shadows, and figures, when once the substance is come, to wit, when they come in this life to the highest attainment, which is the bosom of the Father, which bosome is the true Sabbath of a Christian man. Now I confesse, that the bosome of God in Christ is our rest, and our All in All in Heaven, and our sweet consolation and rest on Earth, and that we are not to rest in any means, Ordinances, Graces, Duties, but to look beyond them, all, and to be carried by them above them, all, to him that is better than all, to God in Christ Jesus, but to make this bosome of God a kind of canker-worm to fret and eat out the heart, and being, not only of all Sabbaths and Ordinances of worship, but also of all duties and graces of Gods Spirit, nay, of Christ Jesus himself, as he is manifested in the flesh, &c. as an external Mediatour, whom * some lately have also cast into the same box with the rest, Being sent only (as they think) to reveal, but not to procure the Fathers love of delight, &c. therefore

* I. S.

fore is little else then a meer form, and so to cease when the Father comes in the room of all forms, and so is All in All. This I dare say, is such an high affront to the precious blood of Christ, and his glorious Name, and blessed Spirit of grace, that he who hath his Furnace in *Zion*, and his fire in *Jerusalem*, will not bear it long, without making their judgements and plagues (at least spiritual) exemplary and wonderful, and leading them forth in such crooked ways, with the workers of iniquitie, when peace shall be upon *Israel*: Are these abstracted notions of a Deity (into the vision and contemplation of whose amazing glory (without seeing him as he is in Christ) a Christian (they say) must be plunged, lost, and swallowed up, and up to which he must ascend, even to the unapproachable light) the true and onely Sabbath? Are these (I say) the new and glorious light breaking out in these daies, which this age must wait for? which are nothing else (upon narrow search) than Monkish imaginations, the goodly cob-webs of the brain-imagery of those idolatrous and superstitious hypocrites, the Anchorites, Monks and Friars; who to make the blind and simple world admire and gaze upon them, gave it out hereby, like *Simon Magus*, that they were some great ones, even the very power and familiars of God: Surely in these times of distraction, warre and blood; if ever the Lord called for sackcloth, humiliation, repentance, faith, graces, holinesse, precious effects of Gods Ordinances, and of that Gospel, which hath been the power of God to the salvation of thousands, now is the time; must Gods people reject these things as their A. B. C. and must the new light of these times be the dreams and visions and flatterings of doting and deluded old Monks? Shall the simplicity of Gospel-Ministerie be rejected, as a common thing; and shall *Harphius* his *Theologia Mystica*, *Augustinus Blutherius*, *Jacob Boehmen*, *Eusebius*, *Raimundus Sabund*, *Theologia Germanica*, and such like Monk-admirers, be set up as the new lights and beacons on the mountains of these elevated times? Surely (if so) God hath his time and waies of putting a better relish to his precious Gospel, and the crosse of Christ, which was wont in *Pauls* time to be plainly Preached, without such Popish paintings, and wherein Gods people knew how to reconcile their sweet rest in the bosome of the Father, and their Sabbath day.

Thesis 21.

If sin (which is the transgression of the law) be the greatest

greatest evil, then holiness (which is our conformitie to the law) is our greatest good. If sin be mans greatest miserie, then holinesse is mans greatest happinesse: It is therefore no bondage for a Christian to be bound to the observance of the law as his rule, because it only binds him fast to his greatest happinesse, and thereby directs & keeps him safe from falling into the greatest miserie and wo: and if the great design of Christ in coming into the world, was not so much as to save man from affliction & sorrow (which are lesser evils) but chiefly from *sin*, (which is the greatest evil) then the chief end of his coming was not (as some imagine) to lift his people up into the love and abstracted speculation of the Father above the law of God: but into his own bosome onely, where onely we have fellowship with the Father above the Law of sin.

Thesis 82.

The blood of Christ was never shed to destroy all sense of sin and sight of sin in Believers, and consequently all attendance to any rule of the law, by which means chiefly sin comes to be seen: but he died rather to make them sensible of sins, for if he died to save men from sin, (as is evident, 1 *John* 3.5. *Tit* 3.24.) then he died to make his people sensible of sin, because hereby his peoples hearts are chiefly weaned and severed from it, and saved out of it (as by hardnesse and unsensiblenesse of heart under it, they chiefly cleave to it, and it to them) and therefore we know, that godly sorrow works repentance, never to be repented of, 2 *Cor* 7.10. And that *Pharaoh's* hardnesse of heart strengthened him in his sin against God unto the last gasp, and hence it is also, that the deepest and greatest spirit of mourning for sin is poured out upon Believers, after God hath poured out upon them the Spirit of grace, as is evident, *Zach* 12.10, 11, because the blood of Christ which was shed for the killing of their sin, now makes them sensible of their sinne, because its now sprinkled and applyed to them, which it was not before, for they now see all their sins aggravated, being now not onely sinne against the law of God, but against the blood and love of the Son of God: It is therefore a most accursed doctrine of some Libertines, who imagining that (through the bloodshed and righteousness of Christ in their free justification) God sees no sin in his justified people, that there

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fore themselves are to see no sin, because now they are justified and washed with Christs blood; and therefore lest they should be found out to be grosse liars, they mince the matter, they confesse that they may see sin by the eie of sense and reason, but (faith being crosse to reason) they are therefore to see the quite contrary, & so to see no sin in themselves by the eie of faith; from whence it follows, that Christ shed his blood to destroy all sight and sense of sin to the eie of faith, though not to the eie of reason, and thus as by the eie of faith they should see *no sin*, so (it will follow) that by the same blood they are bound to see no law, no not so much as their rule, which as a rule is *index sui & obliqui*, and in revealing mans dutie declares his sin. I know that in beholding our free justification by the blood of Christ, we are to exclude all law from our consciences as a covenant of life, not to see or fear any condemnation for sin, or any sin able to take away life: But will it hence follow, that a justified person must see no sin by the eie of faith, nor any law as his rule to walk by, to discover sin? and is this the end and fruit of Christs death too? Surely this doctrine, if it be not blasphemous, yet it may be known to be very false and pernicious, by the old rule of judging false Doctrines, *viz.* if either they tend to extenuate sin in man, or to vilifie the precious grace of Jesus Christ, as this Doctrine doth.

Thesis 83.

83.

If sinne be the transgression of the Law (which is a truth written by the Apostle with the beams of the Sunne, 1 *Ioh.* 3.4.) then of necessitie a Believer is bound to attend the Law as his rule, that so he may not sinne or transgresse that rule, *Psalme 119. 11.* for whoever makes conscience of sinne, cannot but make conscience of observing the rule, that so he may not sin, and consequently whoever make no conscience of observing the rule doe openly professe thereby that they make no conscience of committing any sinne, which is palpable and down-right Atheisme and prophaneness; nay, it is such prophaneness (by some mens principles) which Christ hath purchased for them by his blood; for they make the death of Christ the foundation of this libertie and freedome from the Law, as their rule; the very thought of which abominable doctrine may smite an heart, who hath the least tenderneffe, with horror and trembling. *Porquius* therefore a great Libertine,

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and the Beelzebub of those flies in *Calvins* time, shuts his fore eies against this definition of sin, delivered by the Apostle, and makes this onely to be a sinne, viz. to see, know, or feel sin, and that the great sin of man is to think that he doth sin, and that this is to put off the old man, viz. *Non cernendo amplius peccatum*, i. by not seeing sin. So that when the Apostle tells us, that sin is the transgression of the Law, *Porquius* tells us, That sin is the seeing and taking notice of any such transgression; surely if they that confesse sin shall find mercy, then they that will not so much as see sin, shall finde none at all: A Believer indeed is to die unto the Law, and to see no sin in himself in point of imputation (for so he sees the truth, there being no condemnation to them in Christ Jesus) but thus to die unto the Law, and to see no sin inherent in himself, against the Law, this is impious, (for so to see no sin and die unto the Law, is an untruth, if the Apostle may be believed, 1 John 1:10.) Those that so annihilate a Christian, and make him nothing, and God all, so that a Christian must neither scire, velle or sentire any thing of himself, but he must be melted into God, and die to these (for then they say he is out of the flesh) and live in God, and God must be himself, and such like language, which in truth is nothing else but the swelling leaven of the devout & proud Monks, laid up of late in that little peck of meal of *Theologia Germanica*, out of which some risen up of late have made their cakes, for the ordinarie food of their deluded hearers: I say these men had need take heed how they stand upon this precipice, and that they deliver their judgement warily; for although a Christian is to be nothing by seeing and loathing himself for sinne, that so Christ may be all in all to him; yet so to be made nothing, as to see, know, think, feel, will, desire nothing in respect of ones self, doth inevitably lead to see no sin in ones self, by seeing which the soul is most of all humbled, and so God and Jesus Christ is most of all exalted; and yet such a kind of annihilation the old Monks have pleaded for, & preached also (as I could shew abundantly from out of their own writings) insomuch that sometime they counsel men not to pray, because they must be so far annihilated, as *nihil velle*; and sometimes they would feign themselves unable to bear the burden of the species of their own pitchers in their cels from one end of them unto another, because forsooth they were so far annihilated (as neither to *velle*)

so neither to *seire* or know any thing beside God, whom they pretended to be *all* unto them, and themselves nothing, when God knows these things were but brain bubbles, and themselves in these things as arrand hypocrites as the earth bore, and the most subtle underminers of the grace of Christ, and the salvation of mens souls.

Thesis 84.

A true Believer, though he cannot keep the Law perfectly, as his rule, yet he loves it dearly, he blames his own heart when he cannot keep it, but doth not find fault with the law as too hard, but cries out with *Paul, The law is holy and good, but I am carnal*; hee loves this Copy, though he can but scribble after it: when therefore the question is made, *viz.* Whether a believer be bound to the Law as his rule? the meaning is not, whether he hath power to keep it exactly as his rule, or by what means hee is to seek power to keep it; but the question is, whether it be in its self a Believers rule; for so to be a rule is one thing, but to be able to keep it, and by what means we should keep it, whether by our own strength or no, or by power from on high, is another.

Thesis 85.

If the Apostle had thought that all Believers were free from this directive power of the law, he would never have perswaded them to love, upon this ground, *viz.* because all the Law is fulfilled in love, *Gal. 5. 13, 14.* for they might then have cast off this argument as weak and feeble, and have truly said (if this principle were true) what have we to do with the Law?

Thesis 86.

There is the *inward law* written on the heart, called the *Law of the Spirit of life*, Rom 8. 2. and there is the *outward Law* revealed and written in the holy Scriptures, now the external and outward Law is properly the rule of a Christian life, and not the internal and inward Law (as some conceive) for the outward Law is perfect, in that it perfectly declares what is Gods will and what not, but the inward Law (as received and writ in our hearts) is imperfect in this life, and therefore unfit to be our rule: The inward law is our actual (yet imperfect) conformity to the rule of the Law without, it is not therefore the rule it self: The Law within is the thing to be ruled, *Pf. 17. 4. Pf. 119. 4, 5.* The outward Law therefore is the rule: The Law of the Spirit of life (which is the internal Law)

Vid. Tauleri vita.

84.

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86.

is called a Law, not in respect of perfect direction (which is essential to the rule) but in respect of mighty and effectual operation, there being a power in it as of a strong Law effectually and sweetly compelling to the obedience of the Law: For as the Law of sin within us (which the Apostle calls, the Law of our members, and is contrary to the Law of our mindes, or the law of the Spirit of life within us) is not the rule of knowing and judging what sin is, but the law of God without, *Romans 7.7.* and yet it is called a Law, because it hath a compulsive power to act and encline to sin, like a mighty and forcible law; so the law of the Spirit of life, the law of our mindes, is called a law, not that it is the rule of a Christians life, but that it compels the heart, and forceth it like a living law to the obedience of that directing rule (when it is made known to it) from without: It is therefore a great mistake to think, that because God translates the law without into a believers heart, that therefore this heart-law is his only or principal rule of life, or to imagine that the Spirit without the external law is the rule of life; the Spirit is the principle indeed of our obedience, whereby we conform unto the rule, but it is not therefore the rule itself. It is true indeed, 1. That the Spirit inclines the heart to the obedience of the rule; 2. It illuminates the minde also many times to see it by secret shinings of preventing light, as well as brings things to their remembrance, which they knew before: 3. It acts them also sometime, so as when they know not what to pray, it prompts them, *Romans 8.26.* When they know not what to speak before their Adversaries, in that day its given to them, *Matth. 10. 19.* When they know not whither to go, nor how to go, its then a voice behind them, and leads them to fountains of living waters, *Isaiah 30. 21. Revel. 7. 17.* But all these and such like quickning acts of the Spirit, doe not argue it to be our rule, according to which we ought to walk, but onely by which, or by means of which we come to walk, and are enclined, directed and enabled to walk according to the rule, which is the law of God without. For the Pilot of the ship is not the compass of the ship, because that by the Pilot the ship is guided: nor doth it argue that the Spirit is our rule, because he guides us according to the rule: It is not essential to the rule to give power to conform unto it, but to be that according to which we are to be conformed: And therefore

which is a crazy argument to prove the law of the Spirit to be the rule of our life, because it chiefly gives us power to conform unto the rule; for if the law be that according to which we are to be guided, although it should give us no power, yet this is sufficient to make it to be our rule.

Thesis 87.

The Spirit of God which writ the Scriptures, and in them this rule of the holy law, is in the Scriptures, and in that law, as well as in a believers heart; and therefore to forsake and reject the Scriptures, or this written rule, is to forsake and reject the holy Spirit speaking in it as their rule; nay, tis to forsake that Spirit which is the supreme Judge, according to which all private spirits, nay, all the actions, dictates, movings, speakings of Gods own Spirit in us, are to be tried, examined, and judged. To the law and the testimony, was the voice of the Prophets in their days, *Isa. 8. 20.* The Lord Christ himself refers the Jews to the searching of Scriptures concerning himself, *John 5. 39.* The men of Bereah are commended for examining the holy & infallible dictates of Gods Spirit, in Pauls Ministry, according to what was written in the Scriptures of old. It is therefore but a cracking noise of windy words for any to say that they open no gap to licentiousness by renouncing the written and external law as their rule, considering that they cleave to a more inward and better rule, viz. The law of the Spirit within: for (as hath been shewn) they do indeed renounce the holy Spirit speaking in the rule, viz. the law without, which though it be no rule of the Spirit (as some object) yet it is that rule according to which the Spirit guides us to walk, and by which we are to judge whether the guidance be the spirits guidance or no.

Thesis 88.

Some say, That the difference between the old Testament dispensation and the new, or pure Gospel and new Covenant, is *Salmarsh,* this, to wit, That the one, or that of Moses, was a Ministry from without, and that of Christ from within: and *Sparkles, p. 213.* hence they say, that the meer Commandments or letter of Scripture, is not a law to a Christian why he should walk in holy duties, but the law written on our hearts, the law of life. But if this be the difference between the old and new Testament dispensation, the Ministry of the old and the Ministry of the new, then let all believers burn their Bibles, & cast all the sacred writings of the new Testament & old,

unto spiders and cobwebs in old holes and corners, and never be read, spoken, or meditated on, for these external things are none of Christs Ministerie, on which now Believers are to attend: and then I marvel why the Apostle preached, or why they writ the Gospel for after times (for that was the chief end of their writing, as it was of the Prophets in their times, *Isaiah* 30.8.) that men might believe, and believing have eternal life, and know hereby that they have eternal life, *John* 20.31. *1 John* 5.13. For either their writing and preaching the Gospel was not an external and outward Ministry (which is grosse to common sense) or it was not Christs Ministry, which is blasphemous to imagine: & it is a vain shift for any to say, That though it was Christs Ministerie, yet it was his Ministerie as under the Law, and in the flesh, and not in meer glory and spirit: for its evident, that the Apostles preaching and writings, were the effect of Christs ascension and glory, *Ephes.* 4. 8, 11. when he was most in the Spirit, and had received the Spirit that he might pour it out by this outward Ministerie, *Acts* 2.33. and it is a meer New-nothing and dream of Master *Saltmarsh* and others, to distinguish between Christ in the flesh, and Christ in the Spirit, as if the one Christ had a divers Ministerie from the other: For when the Comforter is come (which is Christ in the Spirit) what will he do? he will lead (its said) unto all truth, *John* 16.13. But what truth will he guide us into? Verily to no other (for substance) but what Christ in the flesh had spoken, and therefore its said, that he shall bring all things to your remembrance, whatsoever I have said unto you, *John* 14.26. and therefore (if I may use their phrase) Christ in the Spirit leads us to what Christ in the flesh said; inward Christ leads the faithful to the outward Ministerie of Christ; Christ in the Spirit to Christ speaking in the letter, the Spirit of truth to the Word of truth, the Spirit without to the Word without, by which we shall be judged at the last day, *John* 12.48. and therefore certainly are to be regulated by it now.

Thesis 89.

89.

It is true, that the faithful receive an unction or anointing of the Spirit, which teacheth them all things; but is this teaching immediate or mediate? If immediate, why doth *John* tell them that he writ to them that hereby they might know they had eternal life? *1 John* 5.13. but if it be mediate, viz. by the Word externally preacht or writ, then

the external Word still is to be our rule, which the anointing of the Spirit helps us to know : It is true, the Apostle saith, *1 John 2.27.* that they being taught of the Spirit, did not need that any man should teach them; what then? was their teaching therefore immediate? No verily, for the Apostle explains his meaning in the words following, *viz.* otherwise, and after another way and manner, then as the Spirit taught them, for so the words run, *You need not that any man should teach you, but as the anointing teacheth you all things, and is truth.* For if Ministers are to preach and write in demonstration of the Spirit, then those that hear them and are taught by them, need no man to teach them otherwise, than as the same Spirit in the same demonstration teacheth them all things: It might be truly said, that the men of *Bereah* did need no man to teach them otherwise than as the Spirit, in comparing and searching the Scriptures, did teach them the things which *Paul* spake. And *Calvin* well observes upon this place, that the scope of the Apostle in these words, is to confirm his Doctrine which hee writ to them, it being no unknown thing, but a thing known to them by the anointing of the Spirit, which either they had received by former Ministry of the Word, or which now they might receive by his writing : As therefore the Spirit leads us to the Word, so the Word leads us to the Spirit, but never to a Spirit without and beyond the Word, I mean so far forth as that the outward administration of Christ in the flesh, or in the Word, or Letter, must cease, and be laid aside, when the inward administration of Christ in the Spirit comes.

Thesis 90.

Its as weak an argument to imagine, *That we are not to be led and guided by any outward commands, in our obedience unto God (because God is to work all our works for us, and because we are not to live, but Christ is to live in us)* as to think that we are not to look to any promises without us to direct and support our faith, because Christ is also to fulfill and accomplish all the promises for us: For if the question be, by what are we to live? The Apostles answer is full, *Gal. 2.19, 20.* that as he did not live but by the faith of the Son of God, so are we: But if the question be, According to what rule are we to live, and wherein are we to live? The answer is given by *David*, *Psaln 119.4, 5.* *Thou hast commanded us to keep thy precepts diligently, Oh that my heart were directed to keep thy Statutes.*

90.

Deal bountifully with thy servant that I may live and keep thy Word, ver. 17. Let thy mercy come to me that I may live, for thy law is my delight, v. 77. So that if the question be, What is the rule of faith by which we live? The answer is, the Gospel, Phil. 3. 16. But if the question be, What is the rule of life itself? The answer is, the Moral Law; and of this later is the controversy.

Thesis 91.

91:

The commanding will of God, called *Voluntas mandati*, is to be our rule, and not the working will of God, *Voluntas decreti*, or the will of Gods decree: for we cannot sin by fulfilling the one, but we may sin in fulfilling the other. Gods secret and working will was fulfilled when Josephs brethren sold him into Egypt, and when Nebuchadnezzar afflicted Gods people seventy years, as also when the Scribes and Pharisees caused Christ to be crucified; yet in all these things they sinned and provoked Gods wrath against them; How? Was it in crossing and thwarting Gods working will, or the will of Gods Decree? No verily, for its expressly said, that Christ was crucified according to the determinate counsel and will of God, Acts 4. 28. It was therefore by crossing Gods commanding will. It is therefore a hellish device of Libertines to exempt men from all Law, and from the sense of all sin: Because (say they) all things good and evil come from Gods will, and all things that are done are wrought by him, and all that he doth is good, and therefore all sinful actions are good, because God works them; for what have we to do to take the measure of our ways by his working will? Gods will is his own rule to work with, not our rule to work by: Our actions may be most sinful, when his working in and about these may be most just and holy; for though God purposeth to leave the creature to fall and sin, yet he so purposed it, as that it should be only through their own fault that so they sin: And although a Christian is to submit humbly to the just dispensations of God when he leaves it to any evil, yet Gods working will in all such dispensations must not be our rule, for then we must will not only our own sinne, but our own affliction and perdition for ever, for all these are contained under his working will: It is therefore a most subtle and pernicious practice in many, who when they are overtaken with any sin, or hampered with sin, they wash all off from themselves, and lay all the blame (if any be) upon God himself, saying,

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The Lord left me, and he doth not help me, and he must doe all, and hath undertaken to do all, if therefore I sin, upon him be the blame, or if there be any upon them, it is but little: But why should any judge of the evil of their sin by Gods working will, for that is not your rule, but the commanding will of God, according to which *Samuel* convinced *Saul*, (when he was left of God to spare *Agag*) that his disobedience against the commandment was rebellion, and as the sin of Witchcraft in the eyes of God, 1 *Sam.* 15. 23.

Thesis 92.

92.

It is a great part of Christs love to command us to do any thing for him, as well as to promise to do any thing for us: When the King of glory hath given us our lives by promise, its then the next part of his special grace and favour to command us to stand before him and attend upon his greatnesse continually. They that see how justly they deserve to be forsaken of God, and given over to their own hearts lusts, and to be for ever sinning and blaspheming God in hell, where God will never command them to think of him, speak of him, do for him, pray to him more, cannot but account it an high and special favour of Jesus Christ to command them any thing, or bid them do any thing for him; a poor humbled prodigal will account it great love to be made an hired servant; *John Baptists* will count it an high favour if he may but untie Christs shoe-latchet, and be commanded by him to doe the meanest work for him: *David* wondred at Gods grace toward him, that God should command him, and in some measure enable him to offer willingly, *Lord*, (saith he) *what are we?* I do therefore marvel how any can pretend that they are acted by the love of Christ, and not by the law of commands, considering that there is so much love in this for Christ to command, and how they can profess their relish of preaching Gods free grace and love, and yet cannot away with sweet and gracious exhortations pressing to holiness and holy duties, in the revealing and urging of which there is so much free grace and heart-love of Christ Jesus; surely if the love of Christ is to lead us, then the commands of Christ (wherein he discovers one chief part of his love) are to guide us, and be a rule of life unto us. The man who in his cool and deliberate thoughts imagines that a Christian under the rule of the law, is a Christian under bondage, may be, justly

justly feared that himself is still under the bondage of sin and Satan, and never yet knew what the true love of Christ Jesus is to this day.

Thesis 93.

93.

The Fundamental error of *Antinomians* ariseth from this, in imagining the great difference between the Law & Gospel to be this, *viz.* That the Law requires doing, but the Gospel no doing, and that all believers being under the Gospel, are therefore under no Law of doing: but we must know, that as the Gospel exacts no doing, that thereby we may be just, so it requires doing also when by Christ Jesus we are made just: For if the Gospel command us to be holy as God is holy, 1 *Pet.* 1. 15. and perfect as our heavenly Father is perfect, *Matth.* 5. 48. then the Gospel doth not only require doing, but also as much perfection of doing as the Law doth; the Law and the Gospel require the same perfection of holiness, only here is the difference (which many have not observed) the Gospel doth not urge this perfection, nor require it of us as the Law doth; for the Law calling and urging of it that so hereby we may be made just, it therefore accepts of nothing but perfection, but the Gospel requiring it, because we are perfectly just already in Christ, hence though it commands us as much as the Law, yet it accepts of lesse, even the least measure of sincerity and perfection mixed with the greatest measure of imperfection.

Thesis 94.

94.

The Law (say some of the *Antinomians*) is to be kept as an eternal rule of righteousness, but their meaning then is, That believers are thus to keep it in Christ who hath kept it for them, and if they meant no more but that Christ hath kept it for righteousness to their justification, they speak truly: but their meaning herein is not only in respect of their justification, but also in respect of their sanctification, for they make Christs righteousness to be materially and formally their sanctification: hence they say, A believer hath repented in Christ, and mortified sin in Christ, and that mortification and vivification is nothing but a believing that Christ hath mortified sin for them, and been quickened for them, and that That sanctification which is inherent in Christ, and not that which is inherent in us, is an evidence of our justification. But this principle which confounds a Christian justification, and sanctification, as it casts the seed of denying all inherent graces in a believer, so it laies

laies the basis of refusing to do any duty, or conform to any Law in our own persons: for if this principle be true, (which no Orthodox Writer doubts of) viz. That we are to seek for no righteousness in our selves to our justification, because we are perfectly just and made righteous for that end in Christ, then it will undeniably follow, that we are not to seek for any holiness and sanctification in our selves, because we are perfectly sanctified also in Christ Jesus, who hath repented, and believed, and mortified sin perfectly for us in his own person; Look therefore as the perfection of Christs righteousness to our justification, should make a Christian abhorre any personal righteousness of his own to his justification, so if we be perfectly sanctified in Christ, then perfection of Christs holiness to our sanctification should make a believer not onely renounce the law, but to abhor all personal holiness through the Spirit to our sanctification, and then a Believer must abhor to seek any love or fear of God in his heart, which is not painted but professed prophaneness, and the infer not *per accidens*, but *per se*, to all manner of looseness and wickedness in the world.

Thesis 95.

95.

We deny not but that Christ is our sanctification as well as our righteousness, 1 Cor. 1. 30. but how? not materially and formally, but virtually and meritoriously, and (with meet explications) exemplarily: our righteousness to our justification is inherent in him, but our sanctification is inherent in ourselves, yet it is derived from him, and therefore it is virtually and meritoriously onely in him: and hence it is, that we are never commanded to justify our selves, unless it be instrumentally and sacramentally, when as we are commanded by faith to wash our selves, Isa. 1. 16. and as Paul at his baptism was commanded to wash away his sins, Acts 22. 16. but we are frequently and abundantly exhorted to repent, believe, mortifie our affections upon earth, to walk in newness of life, to be holy in all manner of conversation, &c. because these things are wrought by Christ in us to our sanctification, and not wrought in Christ for us as our righteousness to our justification.

Thesis 96.

96.

They that are in Christ are said to be compleat in Christ, Col. 2. 10. and that they receive all grace from his fullness, Joh. 1. 16. so that it seems that there is no grace in them.

themselves, but it is first in him, and consequently that their sanctification is perfected in him: but we must know, that though the perfection and fulness of all grace is first in Christ, yet that believers have not all in him after one and the same manner, nor for the same end: for our righteousness to our justification is so in him as never to be inherent in us, in this or in the world to come, but our righteousness to our sanctification is so far in him, as that it is to be derived and conveyed unto us, and hence it is formally in our selves, but meritoriously and virtually only in him: even as our resurrection and glorification at last day, are not so in Christ as never to be derived to us (for then the resurrection were past already) but they are so in him as that they are to be conveyed to us, and therefore they are meritoriously and virtually in him, and we are meritoriously and virtually risen in him: a Christian therefore may be compleat in Christ, and yet not be perfectly formally sanctified in Christ, our sanctification being compleated in him after another manner, and for other ends than our justification.

This is 97.

97.

The chief end of Christs first comming was to lay down his life a ranfome for many in way of satisfaction and merit, *Phil. 2.8. Matth. 20. 28.* now by this satisfaction hee did two things, 1. He brought in such a righteousness before God as might merit mercy and make us just: Now this is wholly in Christ out of our selves; but because there was a righteousness of new obedience and thankfulness to be wrought in us for this love, therefore, 2. By the same satisfaction he hath merited (not that this new obedience might justifie us or make us accepted) but that it might be accepted though imperfect and polluted with sinne, 1 *Peter 2.5,6.* as also that it might be crowned and recompenced: Now hence it follows, that the Lord Jesus hath not performed our duty of thankfulness and new obedience for us (*sub hoc formali*) or as of thankfulness; for though Christ was thankful and holy for us, yet it was not under this notion of thankfulness for his own love to us, for this is personally required of us, and it sounds very harsh to say, that Christ walked in all holy thankfulness to himself, for his love to us; but he was thus thankful for us, *sub ratione meriti*, or in way of merit, it being part of that satisfaction which justice exacted. All that which might satisfie justice, and merit any mercy, Christ

Christ did for us in himself, but he did not believe and repent, and perform duties of thankfulness for us, because these and such like are not to satisfy justice, but follow as fruits of that satisfaction, and therefore are wrought within us, and so are personally required of us, and therefore when a Christian finds a want of these things in himself, he is not to comfort himself with fond thoughts of the imputation of these in Christ only unto him, but he is to look up to Christ Jesus for derivation of these out of Christ into himself; otherwise by making Christ his sanctification, only in way of imputation, he doth really destroy Christ from being his sanctification; for if Christ be our righteousness only by imputation, then if Christ be our sanctification, it must be by derivation from him, which they must needs destroy who make him their sole sanctification by meer imputation.

Thesis 98.

Spiritual errors, like strong wine, make mens judgments reel and stagger, who are drunken therewith: And hence the *Antinomians* speak so variously in this point, that we know not where to find them, or what they will stand to: for sometime they will say that a Believer is free from the law in all its authority and offices, but this being too grosse, at other times they speak more warily, and affirm that a Christian is to observe the law as his rule personally, thus far forth, *viz. To doe what is commanded, but not in vertue of a command: the Spirit, say they, will binde and conform their hearts to the law, but they are not bound by any authority of the law to the directions thereof; the Spirit, they say, is free, and they are under the government of the Spirit, which is not to be controled and ruled by any law:* Now if by vertue of a command they meant, by vertue of our own natural strength and abilities looking to the command, so its true, that a Believer is not so bound to act by vertue of the law, for then he was bound to conform to the law Pharisaically, for what is our strength but weakness and sin? but if by vertue of a command they mean thus much, *viz. that a Believer is not bound by the commanding power of any law to conform thereunto, only the Spirit will conform his heart thereunto, so that he shall do the things (perhaps) which the law requires, but not because the law requires or commands them to be done: If this, I say, be their meaning (as surely it seems to be) then the mystery of this iniquity is so plain,*
that

98:

Town. Ans.

but they are not to Tayl.

that he that runs may read it: For hence it undeniably follows, that in case a Believer fall into any sinne, of whoredome, murder, theft, witchcraft, &c. These wicked acts, though they be sins in themselves (because they are against the Law) yet they are not sinnes unto him, because he is now set free from the Law, and not bound to the obedience of it by vertue of any command: for where there is no law, there is no transgression; and if there be no law which binds him, there is no transgression then at least unto him: *They are sinnes indeed in themselves, but not unto him, they are sinnes (as some say) to sense, but not to faith, sinnes in the conversation, but not to conscience, sinnes before men (because they may crosse their Laws) but not sins before God, who exempts them from all Law:* And it is in vain here to reply, that they may be sinnes to him, because they may be against the Law of the Spirit which is his rule; for we have already shewn, that although the Spirit be the principle by which we obey, yet it is not our rule according to which we are to obey: Indeed it is an high aggravation of sin when it is against the Spirit, but to crosse the Spirit doth not firstly make these things sinful, nor could they be sinnes unless they crosse such a Spirit as speaks in and by some holy Law, the very essence of sinne lying in the transgression (not of any Law) but of the Law, i. the known Moral or Evangelical Law. Again, if these and such like be sins, because they are only against the Law of the Spirit, then it is no sin to bow down before an Image, to commit filthiness, theft, &c. supposing that the Spirit shall suspend his act and not restrain; nay, then it will follow, that sins of ignorance (of which the Spirit hath not convinced a Christian) are no sins, nor to be repented of, which is expressly crosse to the holy practice of *David. Who knows his errours? Lord cleanse me from my secret sinnes.* If sin therefore be the transgression of the Law (whether the Spirit work upon a Christian or no) then certainly, if he be under no commanding power of the Law, he cannot be guilty, or be said to commit any sinne, and then the conclusion is this, That every Believer neither hath sin, or should say, he doth sin, no not when he commits murder, adultery, and the foulest enormities in the world: Which Doctrine, though so directly and expressly against the light of Scripture, the confessions of all the Saints, yea of the light of nature and common sense, and is the very filth of the froth of the fume of the bottomlesse pit, yet
some

Pal. 19.12.

some there are who are not ashamed to own it, the very *Calvin* and depth of a perfect Familist, consisting in this, viz. when a man can sin and never feel it, or have any remorse or sorrow for it, and when one hath attained to this measure, *He is then Deified, and then they profess the Godhead doth petere fundum animæ* (as they call it) *when believing that he hath no sinne, he can therefore neither see it or feel it.* From which depth of darknesse the God & Father of mercies deliver his poor people in these corrupting times, and I wish that those who defend this kind of a Believers immunity from the Law, did not lay this corner stone of hell and perdition to their followers; I am sure they lead them hereby to the mouth of this pit, who upon this principle, refuse either to mourn for sin, or pray for pardon of sin, or to imagine that God afflicts for sin, being now freed from the mandatory power of any Law of God, they being now not bound to act by vertue of any command.

Thesis 99.

99:

If God did work upon Believers as upon blocks or brute creatures, they might then have some colour to cast off all attendance to the directive power of the law, and so leave all to the Spirits Omnipotent and immediate acts; as the Starres, who being irrational and incapable of acting by any rule, they are therefore acted and run their course by the mighty Word of Gods power, and therefore attend no rule; but believers are rational creatures, and therefore capable of acting by rule, and they are also sanctified and delivered from the power of their corrupt nature, and therefore have some inherent power so to act, for if they be not now dead in trespasses and sinnes, they have then some new life, and therefore some inherent power to act, according to the rule of life; the Image of God renewed in them, is (in part) like to the same Image which they had in the first Creation, which gave man some liberty and power to act according to the will of him that created him: And if the first *Adam* by his fall conveyes to us, not only condemnation, but also an inherent power of corruption, then the second *Adam*, the Lord Jesus, much more conveyes unto all his posterity, not onely justification, but also some inherent power of grace and holinesse, which is begun here, and perfected in glory; for as sin hath abounded, so grace aboundeth much more: and yet suppose they had no inherent

rent power thus to act, yet they have an adherent power, the Lord Christ Jesus, by faith in whose name they may and shall receive power to act: And therefore, although God works in us, both to will and to do of his good pleasure, yet this hinders not, but that we are to work out our salvation with fear and trembling, by attending the rule, by vertue of which we are bound to work, both by putting forth that power which we have already received from God, as also in fetching in that power we have not yet received, but is reserved daily in Christs hands for us, to enable us thereunto.

Thesis 100.

100.

If they that say a Believer is not to act by vertue of a command, do mean this only, viz. That he is not to act by vertue of the bare letter and external words & syllables of it, they then speak truly, for such kind of acting is rather witchery than Christianity, to place power and vertue in bare characters and letters, which though mighty and powerful by the Spirit, yet are empty and powerlesse without it: But if their meaning be, that we are not to act by vertue of any command in any sense, then the assertion is both pernicious and perilous; for the Lord Jesus being the *πρωτο δεικνυμενος*, or first subject of all grace and gracious efficacy and power, hence its true, we are not to make the command of God the first principle of our obedience, for this is proper unto Christ by the Spirit, *John 5. 40. John 16. 13, 14. 2 Tim. 2. 1. Ephes. 6. 10. Rom. 8. 2.* But because the Lord Jesus conveys by his Spirit vertue and efficacy through his Word, not only words of promise, but also words of command (as is evident, *Jer. 3. 22. Acts 2. 38. 41. Matth. 9. 9. Psal. 19. 8.*) Hence it is, that a Believer is bound to act from a command, though not as from a first, yet as from a second principle, though not as from the first efficient, yet as from an instrument in the hand of Christ, who in commanding of the duty works by it, and enables to it; and therefore we see Abraham comes out of his own Countrey, because called and commanded of God to follow him hee knew not whither, *Heb. 11. 8.* And Peter cast his net into the sea, meerly because he was commanded, *Luke 5. 5.* And David desired, Oh that my heart were directed to keep thy precepts, because God had commanded, *Psal. 119. 45.* There is a vertue, a *vis* or efficacy in the final cause, as well as in the efficient, to produce the effect, and every wise agent is bound

bound to act by vertue or for the sake of his utmost & last end. Now the naked Commandment of the Lord, may be and should be the chief motive and last end of our obedience to his highness; for whatever is done meerly because of Gods command, is done for his glory (which glory should be our utmost end in all our obedience:) And hence it is, that that obedience is most absolute and sincere (whether it be in doing or suffering the will of God) which is done meerly in respect of Commandment & will of God; when the soul can truly say, Lord, I should never submit to such a yoke but meerly for thy sake, and because its thy will and thou dost command it: What is it to love Christ? but to seek to please him and to give contentment to him; What is it to seek to give contentment to him, but to give contentment to his heart or his will? and what is his will, but the will of his commandment? It therefore it be unlawful to act by vertue of a command, then it is unlawful, 1. To love Christ, 2. To be sincere before Christ. 3. Or to act for the glory of Christ. And hence it is, that let a man do the most glorious things in the world out of his own supposed good end (as the blind Papists do in their will-works and superstitions) which God never commanded, nay, let him do all things which the law of God requires, give his goods to the poor, and his body to be burnt, and yet not do these things because commanded, let him then quit himself from hypocrisie and himself from being a deep hypocrite in all these if he can: Surely those who strain at this gnat, viz. not to do a duty because commanded, will make no bones of swallowing down this camel, viz. not to forsake sin, because 'tis forbidden, and whosoever shall forsake sin from any other ground, shews manifestly hereby that he hath little conscience of Gods command; I know the love of Christ shou'd make a Christian forsake every sin, but the last resolution and reason thereof, is, because his love forbids us to continue in sin; for to act by vertue of a command, is not to act only as a creature to God considered as a Creator, but by vertue of the will and commandment of God in a Redeemer, with vvhom a Believer hath now to do.

Thesis 101.

To act therefore by vertue of a command, and by vertue of Christs Spirit, are subordinate one to another, not opposite one against another, as these men carry it. This caution being ever remembered, that such acting be not

101.

Jun. Thes. de
bon. oper.

to make our selves just, but because we are already just in Christ; not that hereby we might get life, but because we have life given us already; not to pacifie Gods justice, but to please his mercy, being pacified toward us by Christ already; for as *Junius* well observes a great difference between *placare Deum*, and *placere Deo*, i. between pacifying God, and pleasing God, for Christs blood only can pacifie justice when it is provoked, but when revenging justice is pacified, mercy may be pleased with the sincere and humble obedience of sons, *Col. 1. 20. Heb. 12. 21.* when a believer is once justified, he cannot be made more just by all his obedience, nor lesse just by all his sin in point of justification, which is perfected at once: but he who is perfectly justified, is but imperfectly sanctified, and in this respect may more or lesse please God or displease him, be more just, or lesse just and holy before him: It is, I confess, a secret but a common sin in many, to seek to pacifie God (when they perceive or fear his anger) by some obedience of their own, and so to seek for that in themselves chiefly which they should seek for in Christ, and for that in the Law which is only to be found in the Gospel; but corrupt practises in others should not breed (as usually they doe) corrupt opinions in us, and to call off the Law from being a rule of pleasing God, because it is no rule to us of pacifying of God: For if we speak of revenging (not fatherly) anger, Christs blood can only pacifie that, and when that is pacified, and God is satisfied, our obedience now pleaseth him, and his mercy accepts it as very pleasing, the rule of which is the precious Law of God.

Thesis 102.

102.

They that say the law is our rule as it is given by Christ, but not as it was given by *Moses*, do speak niceties, at least ambiguities; for if the Lord Christ give the law to a Believer as his rule, why should any then raise a dust, and affirm that the Law is not our rule? For the Law may be considered either *materially*, or in it self, as it contains the matter of the Covenant of works: and thus considered, a Believer is not to be regulated by it, for he is wholly free from it as a Covenant of life; or it may be considered *justly*, or rather *relatively*, as it stood in relation and reference unto the people of the God of *Abraham*, who were already under *Abrahams* Covenant, which was a Covenant of *grace*,

grace, viz. To be his God, and the God of his seed, Gen. 17. 7. And in this latter respect the law, as it was given by Moses, was given by Christ in Moses, & therefore the rule of love toward man (commanded by Moses) is called the law of Christ, Gal. 6. 2. For the law as it was applied to this people, doth not run thus, viz. Doe all this, and then I will be your God and redeemer (for this is a covenant of works) but thus, viz. I am the Lord thy God (viz. by Abrahams Covenant) who brought thee out of the land of Egypt, and bouse of bondage, Therefore thou shalt do all this. If therefore the law delivered by Moses, was delivered by Christ in Moses, then there is no reason to set Christ and Moses together by the ears, in this respect I now speak of, and to affirm that the law, not as delivered by Moses, but as given by Christ, is our law and rule.

Thesis 103.

The law therefore which contains in it self absolutely considered (which Luther calls *Moses Mosissimus*) the covenant of works, yet relatively considered as it was delivered by Moses to a people under a Covenant of grace (which the same Author calls *Moses Aaronicus*) so it is not to be considered only as a Covenant of works, and therefore for any to affirm that the law is no Covenant of works, as it is delivered on Mount Zion, and by Jesus Christ, and that it is a Covenant of works only, as it is delivered on Mount Sinai, and by Moses, is a bold assertion, both unsafe and unsound: For if as it was delivered on Mount Sinai, it was delivered to a people under a Covenant of grace, then it was not delivered to them only as a Covenant of works, for then a people under a Covenant of grace, may again come under a Covenant of works, to disanul that Covenant of grace; but the Apostle expressly affirms the quite contrary, and shews that the Covenant made with Abraham and his seed (which was to be a God to them, Gen. 17. 7.) and which was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disanul, Gal. 3. 17. Now that the people were under a Covenant of grace when the law was delivered on Mount Sinai, let the Preface of the ten Commandments determine, wherein Gods first words are words of grace, I am the Lord thy God, &c. and therefore thou shalt have no other Gods but me, &c. I know *Parent, Zanchy*, and others affirm that the law is abrogated as it was in the hands of Moses, but not as it is in the

103.

the hand of Christ, but their meaning is at sometime in respect of the manner of administration of the law under Moses, and when they speak of the moral law simply considered, yet it never entered into their hearts, that the law delivered on Mount Sinai, was delivered only as a Covenant of works, as some would maintain.

Thesis 104.

104.

Salmarsh.

Overflowing of
Christ's blood.

But there is a greater mystery intended by some in this phrase, as given by Christ, for their meaning is this, to wit, As Christ by his Spirit writes it in our hearts, not any way a rule as written by Moses: A believers heart (saith Master Saltmarsh) is the very law of Commands, and the two Tables of Moses, and in this respect it becomes not (saith he) the glory of Christ to be beholding to any of the light upon Moses face. It seems then that the law written is not to be a Christians rule, but only so far as it is written in the heart, a most accursed assertion; for how and why did Christ Jesus himself resist temptation to sin? was it not by cleaving to the written Word? *Matth. 4. 10.* and was not this done for our imitation? why did David and Christ Jesus delight to do Gods will? was it not this, because it was written of them that so they should do? *Psal. 40. 7, 8.* Did not the law in their hearts make them thus cleave to the written law without? Why did Paul persuade children to honour their parents? was it not, because this was first Commandment with promise? *Ephes. 6. 2.* had it not been more Evangelically spoken to persuade them rather to look to the law of Moses written on their hearts within, to direct them hereunto, rather than to be beholding for any light upon Moses face to direct them herein? how comes it to passe that Paul Preacheth nothing but what was in the Old Testament of Moses & the Prophets, who were only the Interpreters of Moses? *Acts 22. 20.* How is it that Christ himself borrowes light from Moses, Psalms, and all the Prophets, to clear up his resurrection and suffering, *Luke 24. 27, 32.* if no light must be borrowed from the face of Moses? if indeed we were perfect in this life as we shall be in heaven, there would then be no need of the Writings of the Apostles, Prophets, or Moses, of Law or Gospel, but we being but imperfectly enlightened, its no lesse than extreme ingratitude and unthankfulness to preserve our own imperfect and impure light, before that perfect, spotlesse and heavenly Law and counsels of God without which

which when the most perfect believer doth see, he may cry out with *Paul*, *The Law is holy, but I am carnal*; what is this but painted Popery, to make the Spirit within to be the supreme Judge and superiour to the Spirit of God in the written Word without? only they shrine it up in the Popes private Conclave and Kitchin, or somewhat worse, but these in a company of poor, imperfect, deluded, and perhaps corrupted men: its true, the Covenant of grace (strictly taken) in the Gospel, needs not to borrow any light from the Covenant of works in the Law, but yet for all this the grace of God appearing in the Gospel, will have us to walk worthy of God unto all well-pleasing according to the Law, *Tit. 2. 12, 13.* and to mourn bitterly that we are so unlike the will and image of God revealed in the Law, *Rom. 7. 23, 24.*

Thesis 105.

The Apostle *Paul*, as he sometimes condemns works and sometime commends them, so he sometimes rejects the Law, and sometimes commends the Law, sometime he would have believers die to the Law, and sometime he exhorts them to live in all holy obedience to it; the Apostle therefore must speak of the Law under various considerations, or else must speak Daggers and flat contradictions, and therefore of necessity we are to consider the Law not alway under one respect, but variouly; for consider the Law as a Covenant of works, or as the way unto or manner of our justification, and so works are condemned, and the Law is rejected and abrogated, and so we are to die to the Law, but consider the Law as a rule of life to a person justified already, and so the Law is to be received, and works are to be commended, and we are to live thereunto.

105.

Thesis 106.

When the Gospel nakedly urgeth believers to good works and obedience to the Law, it is then considered only as a rule of life, but when we meet with such Scriptures as set the Law & Christ, the Law and grace, the Law and promise, the Law and faith, &c. at opposition one against another, then the Law in such places is ever considered as a Covenant of life, from which we are wholly freed, and unto which we should be wholly dead, that we may be married unto Christ, *Rom. 7. 4.* hence therefore their arguing are feeble and weak, who would prove a Christian to be wholly free from the directive power of the law,

106.

because a Christian is said not to be under the law but under grace, *Rom. 6. 14.* and because the Law was given by *Moses*, but grace and truth came by *Jesus Christ, Joh. 1. 17.* and because the inheritance is not by the Law, but by promise and by faith, *Gal. 3. 12, 18.* for these and such like Scriptures speak of the law as standing in opposition to *Christ*, and therefore speak of it as of a Covenant of life, by which men seek to be justified : from which (we grant) a believer is wholly freed, & unto which he is not bound, nay, he is bound to renounce it, and cast out this bond-woman, but all this doth not prove that he is free from it as his rule of life.

Thesis 207.

107.

The Law and mans sinful heart are quite opposite one to another, *Ro. 7. 9, 10, 11, 13.* but when (through the grace of *Christ*) the heart is changed, so as there is a new nature or new man in a believer, then there is a sweet agreement between this new nature and the law ; for (saith *Paul*) I delight in the Law of God in my inward man : it is therefore a most false assertion to say, that the old man of a Believer is to be kept under the law, but the new man or new nature is above all law, for though the new nature be above it as a legal covenant, yet it never comes to be willingly under it as a rule until now : an imperfect new nature is infinitely glad of the guidance of an holy and most perfect law, *Psal. 119. 140.*

Thesis 108.

108.

It is very evident, that the children and sons of God under the New Testament are not so under the law as the children and sons of God were under the Old Testament, for the Apostle expressly tells, *Gal. 3. 23.* that before the faith came, we (i. the children of the Old Testament) were shut up and kept under the Law, and were under it as under a School-master, *v. 24.* and these of whom the Apostle thus speaks are not only wicked and carnal Jews, but the dear children of God, and heirs of eternal life in those times, as is evident from *Gal. 4. 1, 2, 3.* but the Apostle speaking of the Sonnes of God in Gospel-times, since faith is come and revealed, speaks as expressly that we are now no longer under the law as under a School-master, *Gal. 3. 25.* and that now when the fulnesse of time is come, God sent his Son, to redeem them that were under the law, that we might receive the Adoption of Sons, *Gal. 4. 3, 4, 5.* which though it be true of all men by nature, viz. that they

they are under the law, yet an impartial clear eye will easily discern that the Apostles dispute is not of our being under the Law by nature merely, but of being under the Law by peculiar dispensation, which was the state not only of the Jewish Church, but of the children of God, heirs of the promise (and consequently such as were believers) in this Church, in those Old Testament times; we are not therefore now in these New Testament times under the law as they were, the great difficulty therefore remains to know how we are not under the law as they were. Those who say we are not under the Ceremonial law as they were, do speak truly, but they do not resolve the difficulty in this place; for certainly the Apostle speaks, not only of the Ceremonial law, but also of that law which was given because of transgressions, *Gal. 3. 19.* and which shut up (not only the Jews) but all men under sin, *ver. 22.* which being the power of the moral law chiefly, the Apostle must therefore intend the moral law, under which the Old Testament Believers were shut up, and we now are not: The doubt therefore still remains, *ver.* How are we not now under the moral law? Will any say that we are not now under the malediction and curse and condemnation of it, but the Jews under the Old Testament were thus under it, even under the curse of it: This cannot be the meaning, for although the carnal Jews were thus under it, yet the faithful (whom the Apostle calls the heirs and Lord of all, *Gal. 4. 1.*) were not thus under it, for believers were as much blessed with faithful Abraham, as believers now, *cap. 3. 9.* How then are we not under it as they were? Is it in this, that they were under it as a rule of life to walk by, and so are not we? Thus indeed some strain the place, but this cannot be it; for the Apostle in this very Epistle presseth them to Love one another, upon this ground, because *All the Law is fulfilled in love*, *cap. 5. 13, 14.* and this walking in love according to the law, is walking in the Spirit, *verse 16.* and they that thus walk in the spirit, according to the law, are not (saith the Apostle) under the law, which cannot, without that contradiction, be meant of not being under the rule or directive power of it; and it would be a miserable weak motive to press them to love, because all the law is fulfilled in love, if the law was not to be regarded as any rule of life or of love; for they might upon such a ground easily and justly object, and say, What have

we to do vvith the law? If we therefore as well as they, are thus under the law as a rule of life, how are vve not under as they were? Is it because they vv ere under it as a preparative means for Christ, and not we? They vv ere under the humbling and terrifying preparing work of it, but not we: There are some indeed who think that this use of the Law under the Gospel is but a back-door, or an Indian path, or a crookt-vvay about, to lead to Jesus Christ; but certainly these men know not what they say, for the text expressly tells us, that the Scripture hath concluded (not only the Jew) but *All under sinne*, that *the promise by faith might be given to them that believe*, Gal. 3. 22. So that the law is subservient to faith, and to the promise, that so hereby not only the Jews, but all that God saves might hereby feel their need, and fly by faith to the promise made in Jesus Christ; and verily, if Christ be the end of the law to every one that believes, Rom. 10. 4. then the law is the means (not of it self, so much as by the rich grace of God,) not only to the Jews, but to all others to the end of the world, to lead them to this end Christ Jesus: If therefore the faithful under the New Testament, are thus under the preparing work of the law, as well as those under the Old, How vv ere they therefore so under the law, as we are not, and we not under it as they were? I confesse the place is more full of difficulties than is usually observed by Writers upon it, only for the clearing up of this doubt, omitting many things, I answer briefly, That the children of the Old Testament were under the law and the pedagogy of it, two vvays, after vv hich the children of the New Testament are not under it now, but are redeemed from it.

1. As the Moral law was accompanied with a number of burdensome ceremonies, thus we are not under it, thus they were under it: For we know this law vv as put into the Ark, and there they vv ere to look upon it in that type, if any man then committed any sinne against it, whether through infirmity, ignorance, or presumption, they vv ere to have recourse to the Sacrifices and high Priests yearly, and to their blood and oblations: They vv ere to pray (which vv as a Moral duty) but it must be with incense and in such a place: They vv ere to be thankful (another Moral duty) but it must be testified by the offering up of many Sacrifices upon the Altar, &c. They vv ere to confesse their sins, (a moral duty also) but it

must

must be over the head of the Scape-goat, &c. Thus they were under the law; but we are not: And as 'tis usual for the Apostle thus to speak of the law in other places of the Scripture, so surely he speaks of it here, for hence it is that in the beginning of this dispute, *cap. 2. 19.* he speaks of the moral law which was given because of transgressions; and yet in the close of it, *Gal. 4. 3.* he seems to speak only of the ceremonial law, which he calls the elements of the world, under which the children were then in bondage, as under Tutors and Governours; which implies thus much, that the children of the Old Testament were indeed under the moral law, but yet withal as thus accompanied with ceremonial rudiments and elements fit to teach children in their minority: But now in this elder age of the Church, although we are under the moral law in other respects, yet we are not under it as thus accompanied.

2. In respect of the manner and measure of dispensation of the moral law, which although it had the revelation of the Gospel conjoynd with it (for *Moses* writ of Christ, *John 5. 46.* and *Abraham* had the Gospel preached to him, *Gal. 3. 8.* and the unbelieving Jews had the Gospel preached, *Heb. 4. 2.*) yet the law was revealed & pressed more clearly and strongly, with more rigour and terrour, and the Gospel was revealed more obscurely and darkly in respect of the manner of external dispensation of them in those times; there were three things in that manner of dispensation, from which (at least, *ex parte Dei revelantis*) we are now freed.

1. Then there was much law urged, externally, clearly, and little Gospel so clearly revealed, indeed Gospel and Christ Jesus was the end of the moral law and the substance of all the shadowes of the ceremonial law, but the external face of these things was scarce any thing else but Doing and Law, by reason of which there is a veil spread over the hearts of the Jews in reading the Old Testament unto this day, as is evident, *2 Cor. 3. 13.* so that the inside, or end of the moral law being Gospel, and the outside & means appointed to this end being law, hence the Gospel was then lesse clearly, and the law was more clearly revealed in those times; to say that Jesus Christ & his benefits, or eternal life were then dispensed under a Covenant of works, or *sub conditione perfecta obedientia* (as some eminent Worthies affirm) is such an error which

wise and able men might easily fall into by seeing how much law was revealed and urged in those times; for though the law simply considered in it self contained the manner of works, yet considered relatively in respect of the people of God, and as they were under *Abrahams* Covenant of grace, so it was given to them as a rule of perfect righteousness, by both which they might the better see their own weakness and unrighteousness, and fly to Christ; and therefore the Apostle, *Gal. 3. 12.* calls the promise which was made to *Abraham*, the Covenant, and gives not this title to the law, but calls it the law which (he saith) could not disanul the Covenant; confirmed in Christ: and although it be propounded to them in way of Covenant, *Exod. 19. 5.* yet this is to be understood (as some think) of Evangelical keeping Covenant; not of Legal; or if of Legal, yet then it is not propounded simply as a Covenant of works, to convey Christ to them, but *ex hypothesi*, or upon supposition, that if they did think to be Gods people, and have him to be their God, by doing (as *James* observes the carnal Jews did think and hope so to have him, and as that young man thought, *Mat. 19. 17.* as *Chamier* observes) that then they must keep all these Commandments perfectly; and to be accursed if they did not continue therein: I dare not therefore say, that Christ and eternal life were dispensed in a Covenant of works, under which Covenant the Jews were shut in old Testament times; but rather this, that the law was more strongly pressed as a yoke upon their shoulders, and that this law which contains the Covenant of works was more plentifully revealed and insisted on, and the Gospel more sparingly and darkly: but now in Gospel times the day-star is risen (though in few mens hearts) yet in the doctrine and clear revelation of it therein, and therefore the Gospel is called the mystery hidden from ages and generations past, but now is made manifest to his Saints; *Col. 1. 26.* which cannot be meant as if they had no knowledge of it, for *Abraham* saw Christs day, and there is a cloud of witnesses in the Old Testament who died in faith, *Heb. 11.* but not such clear knowledge of it as now: they were therefore then under the law as servants (because so much working and doing was urged and chiefly revealed) but indeed were sons and heirs: but wee now are not so under it, but are as sons having the Lord Jesus and our fathers face in him clearly revealed, and faith in him chiefly

daily and most abundantly urged in his blessed Gospel : and thus the Apostle tells us in this Text, *Gal. 4. 1.* with 4. 5. that the heirs of the Promise under the Old Testament were as servants, but by Christs coming we are now as sons; look also as they are said to be under the Law, not as if they had no Gospel revealed, or no use of the Gospel; but only because the Gospel was more darkly revealed; and the Law more plentifully urged, so we are said not to be under the Law, not as if there was no Law, or no use of the Law belonging to us, but because now the Gospel is more clearly revealed, and the Law not externally so proposed and imposed as it was upon them.

2. The Law was a Schoolmaster, Tutor and Governor to lead them unto Christ to come; for so the Apostle tells us in this place, *Gal. 3. 23.* that before faith came, we were shut up under the Law; unto the faith which should afterwards be revealed: Thus the Ceremonial Law pointed to Christ to come, the Moral Law discovered mans sin and misery, and need of Christ who was to come; nay, all the promises were made with reference to Jesus Christ to come: but now the fulness of time being come, that the Son of God is come, now we are no longer under the law after this manner, neither Ceremonial or Moral Law are of any use to us to lead us unto Christ to come, for Christ is already come: and hence it is, that Believers now are said to be rather under the Gospel than under the Law, and Believers under the Old Testament to be rather under the Law than under the Gospel: because although these had the efficacy of Christs Redemption, yet they were not actually redeemed, because the Redeemer was not yet come into the flesh, and in this respect they were under the rigour of the Law, and hence it was so that they should be handled as servants, and the Law and curse thereof principally revealed: but now Christ being come, and having actually redeemed us, having been (not only virtually but actually) made righteousness and a curse for us: now therefore is the time that we should see Christ Jesus with open face, and hear principally concerning spirit and the fathers love in him: now Christ is revealed chiefly (being come) the end of the Law, then the Law was revealed chiefly (Christ being not yet come) as the means to this end: look therefore as the promise before Christ, of which the Apostle speaks

speaks, *Gal. 3. 17, 18, 19, 21, 22.* was fulfilled in Christ being come, (as Divines speak) rather than abolished, and yet abolished as it was a promise of grace to come: so the moral law is rather fulfilled than abolished in Christ being come, and yet as it did lead unto Christ to come, it is abolished to us now under the Gospel.

3. The law being principally revealed, and yet so revealed as to lead unto Christ Jesus to come, hence ariseth a third thing of the law, from which we are now delivered, viz. they were therefore under more terrour and fear of the law, than we are (on Gods part revealing the Gospel more clearly) in these times; and therefore saith the Apostle, *Gal. 4. 4, 5, 6.* *that when the fulnesse of time came, God sent his Sonne to redeem us from under the Law, that we might receive the adoption of Sonnes, and thereby the Spirit of Sonnes, crying, Abba, Father:* could not they who were Sons under the Law call God Father? yes verily, doubtless thou art our Father, say they, *Isa. 63. 17.* but they having lesse light, they had more fear and lesse of the Spirit of Adoption, I say still (*ex parte Dei revelantis*) than we have in these days: We are not therefore so under the law, i. the fear and terrour of the law as they were: the summe of all this is, that although we are not so under the law, 1. so accompanied, and 2. so dispensed, as they were under the Old Testament, yet this hinders not but that we are under the directive power of the Law as well as they.

Thesis 109.

109.

The Apostle speaks of a law written and engraven on stones, and therefore of the moral law, which is now abolished by Christ in the Gospel, *2 Cor. 3. 6, 7, 11, 13.* Is the moral law therefore abolished as a rule of life now? no verily, but the meaning of this place is (as the former, *Gal. 3. 25.*) for the Apostle speaking of the moral law by a Synecdoche, comprehends the ceremonial law also, both which the false Teachers in those times urged as necessary to salvation and justification at least together with Christ, against whom the Apostle here disputes: the moral law therefore is abolished first as thus accompanied with a yoke of ceremonies, secondly, as it was formerly dispensed, the glorious and greater light of the Gospel now obscuring the lesser light under the law, and therefore the Apostle, *ver. 10.* doth not say, that there was no glory shining in the Law, but it had no comparative glory

glory in this respect, by reason of the glory which excelleth and lastly, the Apostle may speak of the moral law, considered as a Covenant of life which the false teachers urged, in which respect he calls it the Ministry of death, and the letter which killeth, and the Ministers (who were called *Nazareis* and *Mineis*, as Bullinger thinks) the Ministers of the letter, which although it was virtually abolished to the believing Jews before Gospel times (the virtue of Christs death extending to all times) yet it was not then abolished actually until Christ came in the flesh, and actually undertook to fulfil this Covenant for us to the utmost farthing of doing and suffering which is exacted; and now it is abolished both virtually and actually, that now we may with open face behold the glory of the Lord as the end of the law for righteousness to every one that doth believe.

Bulling. in loc.

Thesis 110.

The Gospel under which believers now are, requires no doing (say some) for doing is proper to the law; the law promiseth life, & requires conditions: but the Gospel (say they) promiseth to work the condition, but requires none, and therefore a believer is now wholly free from all law: but the Gospel and Law are taken two ways, 1. Largely, the Law for the whole doctrine contained in the Old Testament, and the Gospel for the whole doctrine of Christ and the Apostles in the New Testament. 2. Strictly, the law *pro lege operum* (as Chamier distinguisheth) & the Gospel *pro lege fidei*, i. for the law of faith: the law of works strictly taken is that law which reveals the favor of God & eternal life upon condition of doing or of perfect obedience: the law of faith strictly taken is that doctrine which reveals remission of sins, reconciliation with God by Christs righteousness only apprehended by faith: now the Gospel in this latter sense excludes all works, & requires no doing in point of justification & remission of sins before God, but only believing: but take the Gospel largely for the whole doctrine of Gods love & free grace, & so the Gospel requires doings; for as 'tis an act of Gods free grace to justify a man without calling for any works thereunto, so 'tis an act of the same free grace, to require works of a person justified, & that such poor sinners should stand before the Son of God on his throne, to minister unto him, & serve him in righteousness and holiness all the days of our lives, Tit. 2. 14. & for any to think that the Gospel requires no conditions, is a sudden dream against hundreds of Scriptures, which contain conditional, yet evangelical promises, & against the judge-

110.

Chamier de oper. Necess. c. 3.

judgement of the most judicious of our Divines; who in dispute against Popish Writers cannot but acknowledge them only thus, viz. conditions & promises annexed to obedience are one thing (saith learned *Pemble*) & conditions annexed to perfect obedience are another: the first are in the Gospel, the other not: works are necessary to salvation (saith *Chamier*) *in esse presentia*, not *efficientia*; and hence he makes two sorts of conditions, some *antecedentes* vvhich vvorke or merit salvation, and these are abandoned in the Gospel, others (he saith) are *consequentes*, which follow the state of a man justified, and these are required of one already justified in the Gospel: there are indeed no conditions required of us in the Gospel, but those only vvhich the Lord himself shall or hath wrought in us, and vvhich by requiring of us he doth work, vwill it therefore follow, that no condition is required in us; but because every condition is promised, no verily, for requiring the condition is the means to vvorke it (as might be plentifully demonstrated) and means and end should not be separated. Faith it self is no antecedent condition to our justification or salvation, take antecedent in the usual sense of some Divines for affecting or meriting condition, which *Junius* calls *essentialis conditio*: but take antecedent for a means or instrument of justification, & receiving Christs righteousness, in this sense it is the only antecedent condition which the Gospel requires therein, because it doth only *antecedere* or go before our justification, (at least in order of nature) not to merit it, but to receive it, not to make it, but to make it our own, not as the matter of our righteousness, or any part of it, but as the only means of apprehending Christs righteousness, which is the only cause why God the Father justifieth, & therefore as Christs righteousness must go before, as the matter and moving cause of our justification, or that for vvhich we are justified; so faith must go before this righteousness as an instrument or applying cause of it, by which we are justified, that is, by means of which we apply that righteousness vvhich makes us just. 'Tis true, God justifies the ungodly, but how? not immediately without faith, but mediately by faith, as is most evident from that abused text, *Rom. 4. 5*. When works and faith are opposed by the Apostle in point of justification, affirming that we are justified by faith not by works, he doth hereby plainly affirm, and give that to faith vvhich he denies to works; look therefore as he denies vvorke to be antecedent conditions of our justification,

he affirms the contrary of faith, which goes before our justification, as hath been explained: and therefore as *doe* and *live* hath been accounted good Law, or the Covenant of works, so *believe* and *live* hath been in former times accounted good Gospel, or the Covenant of grace, until now of late this wvild age hath found out new Gospels, that *Paul* and the Apostles did never dream of.

Thesis 111.

A servant and a son may be set to do the same work, and have the same rule given them to act by; but the motives to this their work, and the stripes and punishments for neglect of their work, may be various and divers; a son may be bound to it, because he is a son and beloved; a servant may be bound to do the same work, because he is hired & shall have wages; if the son neglect his work, his punishment is only the chastisement of a father for his good; if a servant be faulty, he is turned quite out of doors: So although Believers in Christ, and those that are out of Christ have divers and various motives to the obedience of the law of God, yet these do not vary the rule; the law of God is the rule to them both, although they that be out of Christ have nothing but fear and hope of wages to urge them, & those that are in Christ should have nothing but the love of a Father, and the heart-blond mercy of a tender Savior and Redeemer to compel them: the one may be bound to do, that so they may live, the other may be bound to doe, because they do live; the one may be bound to do, or else they shall be justly plagued, the other may be bound so do the same, or else they shall be mercifully corrected: It is therefore a meer feebleness to think (as some do) that the law or rule is changed, because the motives to the obedience of it, and punishment for the breach of it, are now (unto a Believer) changed and altered; for the Commandment urged from Christs Love, may bind strongly, yea most strongly to do the same thing, which the same Commandment propounded and received in way of hire, may bind also unto.

Thesis 112.

Some think that there is no sin but unbelief (which is a sin against the Gospel only) & therefore there being no sin against any law (Christ having by his death abolished all them) the law cannot be a rule to them. An adulterous and an evil generation made drunk with the cup of the wine of the wrath of God and strong delusion, do thus argue: Are drunkenness, whoredom, lying, cheating, witchcraft, oppression, theft, buggery,

111.

112.

buggery, no sins, and consequently not to be repented of, nor watcht against, but only unbelief? Is there no day of judgement, wherein the Lord vwill judge men (not only for unbelief) but the secrets of all hearts, & whatever hath been done in the body, whether good or evil, according to *Pauls* Gospel? *Rom. 2. 16. 2 Cor. 5. 10.* How comes the wrath of God to be revealed from heaven, not only against unbelief, but against all unrighteousness & ungodliness of man? *Rom. 1. 18.* If there was no sin but unbelief, how can all flesh, Jews and Gentiles become guilty before God, that so they may believe in the Gospel (as 'tis *Rom. 3. 21, 22, 23, 24.*) if they are all guiltlesse until unbelief comes in? There is no sin indeed vvhich shall condemn a man in case he shall believe; but vwill it follow from hence, that there is no sin in a man but only unbelief? A sick man shall not die in case he receive the Physick vvhich will recover him; but doth it follow from hence, that there is no sickness in him, or no such sickness vvhich is able to kill him, but only his wilful refusing of the Physick? surely his refusing of the Physick is not the cause of his sickness which was before, not the natural (for that his sickness is) but only the moral cause of his death. Sin is before unbelief comes, a sick sinner before a healing Saviour can be rejected; sin kills the soul, as it were naturally, unbelief morally; no sin shall kill or condemn us if we believe; but doth it follow from hence, that there is no sin before or after faith, because there is no condemning sin unless we fall by unbelief? No such matter, & yet such is the madness of some Prophets in these times, who to abandon, not only the directive use of the law, but also all preparing and humbling work of the law, and to make mens sinning the first foundation & ground of their believing, do therefore either abolish all the being of any sin beside unbelief, or the condemned estate of a man for sin, yea for any sin, until he refuse Christ by unbelief; for publishing which pernicious doctrine it had been wel for them if they had never been born. *Thesis 113:*

113.

One would wonder how any Christian should fall into this pit of perdition, to deny the directive use of the law to one in Christ, if either they read *Ps. 219.* with any favor, or the Epistle of *John & James* with any faith; in which the law is highly commended, and obedience thereto urged as the happiness & chief evidence of the happiness of man; but that certainly the root of this accursed doctrine is either a loose heart, which is grown blind and bold, and secretly

glad

glad of a liberty, not so much from the law of sin, as from the law of God; or if the heart be sincere in the main, yet it slight the holy Scriptures at present, and makes little conscience of judging in the matters of God according unto them; for if it did, it could hardly fall into this dirty ditch, out of which the good Lord deliver, and out of which I am perswaded he will deliver in time all those that are his own: for I much question the salvation of that man, who lives and dies with this opinion: and as every error is fruitful, so this is in special; for from this darkning the directive use of the moral law, arise (amidst many others) these ensuing evils, which are almost, if not altogether, deadly to the souls of men; they are, principally these 3.

Thesis 114.

The first is a shameful neglect (in some affecting foolishly the name of new Testament Ministers) of a wise & powerful preaching of the law, to make way by the humbling work of it, for the glorious Gospel, & the affectionate entertainment thereof: for through the righteous judgment of God, when men once begin to abandon this use of the law as a rule, they abolish much more readily this use of the law to prepare men thereby for the receiving of Christ: I know there are some who acknowledge this use of the law to be our rule, but not to prepare; but how long they may be orthodox in the one, who are heterodox in the other, the Lord only knows; for I find that the chief arguments against the one, do strike strongly against the other also: It is an easie thing to cast blocks before the blind, & to cast mists before the face of the clearest truth, and to make many specious shews of New Testament Ministry, free grace & Covenant, against this supposed legal way & preparing work; but assuredly they that have found & felt the fruit and comfort of this humbling way (for which I doubt not but that thousands & thousands are blessing God in heaven that ever they heard of it) do certainly & assuredly know, that these men (at least doctrines in this point) are not of God: The word in these mens mouths being flat contrary to the merciful, & the for ever to be adored work of God in their hearts: When the Spirit comes, his first work (if Christ may be believed) even when he comes as a Comforter, is, *To convince the world of sin*, Joh. 16. 9, 10. which we know is chiefly by the law, Rom. 3. 20. and shall the Ministers (not of the letter but of the Spirit) refuse to begin here? Especially in these times of wantonness, contention, confusion,

famine, sword, & blood, wherein every thing almost cries aloud for sackcloth, and therefore not for tiffany and silken Sermons: As if this corrupt & putrifying age stood only in need of sugar to preserve & keep them sweet from smelling. As if sublime notions about Christ & free grace, Covenant of grace, love of the Father, the kingdom within, & Christ's excellencies & priviledges, were the only things this age stood in need of; & not in any need of searchings with candles, terrors, shakings, sense of sin, or forewarnings of vvrath to come: As if this old world did need no *Noah* to foretell them of floods of fire and vvrath to come: Or as if the men of *Sodom* & Princes of *Gomorah*, should do well to mock at *Lot* for bidding him to hasten out of the city, because God would destroy it: As if the spirit of *Paul* in these times should not know the terror of the Lord, & therefore perswade men; *2 Cor. 5. 10, 11.* but only the love & free grace of the Lord Jesus, and therefore to exhort men, nay rather therefore to relate to men stories & notions about free grace, general redemption, the mystery of the Fathers love, and the Christ in you and in the spirit (not the person of Christ or Christ in the flesh) the hope of glory: What will the Lord Jesus one day say to these sleepy watchmen, that never tell the secure world of their enemies at the door? I find divers colors and pretences for this course of daubing.

1. *Some say this savors of an Old Testament spirit, which was wont to wound & then to heal, to humble and then to raise, to preach law and then Gospel; but now we are to be Ministers of the New Testament, and let no law be heard of.* I confess those that preach the law as the means of our justification, & as the matter of our righteousness without Christ, or together with Christ, as the false teachers did, *2 Cor. 3. 6.* may well be called (as *Paul* calls them) Ministers of the letter, not of the Spirit, of the Old Testament, not of the New; but to preach Christ plainly & with open face the end of the law, & to preach the law as the means to prepare for, and advance Christ in our hearts, can never be proved to be the Old Testament Ministry, or to put a veil upon mens hearts that they cannot see the end of the law (as the Old Testament veil did, *2 Cor. 3. 14.*) but it is to take away the veil of all conceit of mans own strength & righteousness, by seeing his curse, that so he may fly to the end thereof the Lord Jesus, and embrace him for righteousness: For the Apostle doth not call them Ministers of the letter & of the Old Testament because they did preach the law to the humble & lead unto Christ

but because they preached the law for righteousness with-
out Christ, whom he calls the spirit, v. 17. and therefore calls
them the Ministers of the letter, & their Ministry of death
and condemnation; there is something in the law which is
of perpetual use, and something which is but for a time: the
vin castiva legis (as some call it) i. the force of the law to
condemn and curse, to hold a man under the curse, and to
hold a man under the power of sin, which the Apostle calls
the *strength of the law*, 1 Cor. 15. 56. is but for a time, & is but
accidental to the law, and may be separated from it, and is
separated indeed from it as soon as ever the soul is in Christ,
Rom. 8. 1. he is then free from the obligation of it to per-
form personal & perfect obedience to it, that so he may be
just; also from the malediction and curse of it, if he be not
thus just; But that which is of perpetual use in it, is not only
the directive power of it, but this preparing and humbling
virtue of it; for if all men by nature, Jews and Gentiles, are
apt to be puffed up with their own righteousness, & to bless
themselves in their own righteousness, and so to feel no such
need of Christ, then this humbling work of the law to slay
men of all their fond conceits & foolish confidence in their
own righteousness, and to make men feel the horrible na-
ture of sin, by revealing the curse and malediction due to
it, is of moral & perpetual use: And hence it is, that though
the Gospel strictly taken (as is intimated *Thesis* 110.) hath
no terror properly in it, because thus it reveals nothing
but reconciliation through Christ's righteousness applied by
faith; yet the Gospel largely taken, for that doctrine which
reveals the glad tidings of Christ already come, so there is
terror in it, because in this respect the Gospel makes use
of the law, and confirms what is moral & perpetual there-
in: The sin and terror which the Gospel (largely taken)
makes use of out of the law, are but subservient to the Gos-
pel strictly taken, or for that which is principally or more
properly Gospel, for thereby the righteousness & free grace
and love of the Lord Jesus, and preciousness and greatnesse
of both are the more clearly illustrated: The law of it
self wounds and kills, and rather drives from Christ then
unto Christ; but in the hand of the Gospel, or as Christ
handles it, so it drives the soul unto Christ, and (as hath been
shewn) is the means to that end: and 'tis a most false and
nauseous doctrine to affirm that love only draws the soul
to Christ, unless it be understood with this caution and
notion, viz. love as revealed to a sinner, and condemned

Cham. de Oper.
Neces. cap. 4.]

sin; which sin and condemnation as the law makes known, so the Gospel makes use of to draw unto Christ. : If indeed the Gospel did *vulnerare ut vulneraret*; i. wound that it may wound & terrifie only (which the law doth) then it (saith *Chamier*) was all one with law (w^{ch} *Bellarmin* pleads for) but when it wounds that it may heal, this is not contrary, but agreeable to the office of a good Physician, whose chief work is to heal, and may well suit with the healing Ministry of the Lord Jesus; & hence we see, that although Christ was sent to preach the Gospel, yet he came to confirm the law in the Ministry of the Gospel, and therefore shews the spiritual sins against the law more clearly, and the heavy plagues for the breach of it more fully, then the Scribes & Pharisees: he that is angry with his brother is a murderer, and he that calls him fool is in danger of hell fire, *Mat. 5. 21.* *Peter* was no Minister of the Old Test. because he first convinced and prickt the Jews to the heart for their murder of Christ Jesus. *Paul* was no such Minister neither (when as he would evince our justification by Christs righteousness only) in that he begins and spends so much time in proving Gentiles and Jews to be under sin & wrath, notwithstanding all the excuses of the one, and priviledges of the other, as appears in his 3. first chap. to the *Rom.* but herein they were Gospel preachers. Nor can it with any colour of reason bee thought that the Prophets in the Old Test. were herein Ministers of the letter, viz. when they did first wound and then heal, first humble by the law, and then revive by the Gospel. *M. Saltmarsh* hath been so blinded with this notion of the Old Test. Ministry, that to make this use of the law in preaching the Gospel, or to hold forth the promises of grace to them that are qualified with the grace of the promise (as the Old Test. Prophets did) is to give (as he thinks) the wine of the Gospel burning hot, as the covetous gentleman did to his guests, and another (whom I spare to name) professeth, *That the Old Test. (because it urgeth the law to humble) containeth little good news, but much bad news; but now when Christ saith, Go preach the Gospel, thereby he would have them (he saith) Ministers of the New Test. to preach glad tidings (nothing but Gospel) but no bad tidings (not a jot of the law) until men positively reject the glad tidings of the Gospel.* If these men speak true, then neither *Peter* in his preaching, nor *Paul* in his writing, nor Christ himself in his Ministry were Ministers of the New Test. but did overheat their wine, & preach much bad tidings

things to the people of God: Verily if this stuff be not repented of, the Lord hath a time to visit for these inventions.

2. Some object, *Gal. 3. 24, 25. That the children of the Old Test. were under the law, as their pedagogue to lead them to Christ; but now (the Apostle saith) we are no longer under this School-master, who are Sons of God in the New Test.* Be it so that the Sons of God under the New Test. are past the terroring of this Schoolmaster: is it not therefore the work of the New Test. Ministry to preach the law unto servants and slaves to sin and Satan in New Test. times? No (saith the same Authour) for this is to preach bad news; this is no good news to say, *Thou art condemned for these things, for the Gospel saith thus, Thou poor drunkard, thou proud woman, here is a gracious God that hath loved thee, &c. sent Christ to die for thee, &c. Ministers to make it known to thee, and here is everlasting salvation by him only, because thou art a sinner; thou art now free from damnation: fear not that, Christ hath loved thee, therefore obey him; if not, thou shalt not be damned, that is done away already, &c.* I would know whether a proud woman, or a poor drunkard, a villain, who never yet believed, are in a state of condemnation, I or no? I have read indeed, that *There is no condemnation to them that are in Christ, Rom. 8. 1.* but never of any such freedom to them that are out of Christ, unlesse it was only in destination and merit; and I have read that *we are by nature children of wrath, while dead in sin, Eph. 2. 1, 2, 3.* but never of this, viz. that we are in favour while we be in our sin, much less that we are to believe this, because we are such: If therefore such persons be in a state of wrath and death, and condemnation, is not this like the old false Prophets, crying peace, peace, & salvation, where there is no peace? *There is no peace to the wicked, saith my God, Isa. 48. ult. Isa. 57. ul.* This is truth before they reject the Gospel, is it not? This the law saith (say some) true, but is not this confirmed by the Ministry of the Gospel also? *Jo. 3. ult.* He that believes not, the wrath of God abides upon him, *John 3. 36*, it was upon him before he did believe, and when he believes not, it abides where it did: Must the Ministers of the New Test. therefore preach lies & falsehoods, and tell proud women, & poor drunkards, and villains, before they refuse the Gospel by unbelief, that the Lord Jesus loves them, & that they need not fear condemnation, when the Scripture hath shut up all men under it, that the promise by faith might be given to those that believe, and them only? What is this Gospel Ministry but to tell men they are whole, and not sick to death, but healed before they come

to the Physician, the Lord Jesus? surely that is, Gospel Ministry which advanceth Christ, not only in word, but in power in the hearts of poor sinners; but doth this Ministry advance the Physicians custome and honour, which where it comes must first tell all the crue of wretched drunkards, proud persons & villains, that they are already well and whole, loved and pardoned, blessed and saved, before ever they come to the Lord Jesus? suppose therefore (as some may say) that servants & slaves to sin may have the Law preached to them, yet the sons & children of God have no use of it in that respect now; 'tis true, I grant, not as the servants have under the N. Test. nor yet as the sons of God had under the Old, for the children of God under the Old Test. had need of this Schoolmaster to lead them to Christ to come, and *ad Christum typicum*, i. to Christ typed out in sacrifices and oblations, high Priest and Altar, and so it led them to Christ afar off, and as it were a great way about; but it doth not follow, that there is no use of the law therefore to be a Schoolmaster stil to lead unto Christ immediatly & a ready come; those that are servants to sin under the New Test. have need of the law to shew them the condemnation & curse under which they lie by nature, and are now actually under: but the sons of God, (for whom Christ is made a curse) are not thus under it, and therefore have not this use of it, but only to shew that curse and condemnation which they do of themselves deserve; and therefore the holy Apostle, when he was in Christ, and did live unto God, he shews us how he did live unto God, viz. by dying to the law, and how he did die to the law, and that was by the law, i. as it did shew him his condemnation; he did live to God in his justification; as it did shew him his sin, & wants, and weakness, it made him die unto it, and expect no life from it, and so live unto God in his sanctification; for so the words are, *I through the law am dead to the law, that I may live unto God, Gal. 2. 19.* the issue therefore is this, that if the doctrine be taken strictly *pro lege fidei* (as Chamier calls it) or that doctrine which shews the way of mans righteousness & justification only, there indeed all the works of the law, all terrors and threatnings are to be excluded, and nothing else but peace, pardon, grace, favour, eternal reconciliation to be believed & received; and therefore its no New Test. Ministry to urge the law, or to thunder out any terror here; for in this sense its true (which is commonly received) that in the law there are terrors, but in the Gospel none; but if

the Gospel be taken largely for all that doctrine which brings glad tidings of Christ already come, and shews the love of God in the largest extent of it, and the illustrations and confirmations of it from the law, then such servants of Jesus Christ, who hold forth the law to make way for grace, and to illustrate Christs love, must either be accounted New Testament Ministers, or else (as hath been shewn) Christ Jesus and his Apostles were none.

Thesis 115.

The second is a professed neglect, and casting off the work of repentance and mourning for sin; nay, of asking pardon of sin: for if the law be no rule to shew man his duty, why should any man then trouble himself with sorrow for any sin? for if it be no rule to him, how should any thing be sin to him? and if so, why then should any ask pardon of it, or mourn under it? why should not a man rather harden his heart like an Adamant, and make his forehead brasse and iron, even unto the death, against the feeling of any sin? but what doctrine is more crosse to the Spirit of grace in Gospel times, then this? which is a *Spirit of mourning*, Zach. 12. 10, 11. what doctrine more crosse to the command of Christ from heaven, then this? who writes from heaven to the Church of *Ephesus*, to remember from whence she is fallen, and repent, *Rev.* 2. 5. what doctrine more crosse to the example of holy men, then this? who after they were converted, then repented and lamented most of all, *Jer.* 31. 18, 19. 2 *Cor.* 7. 9, 10, 11. what doctrine more crosse to the salvation of souls, the mercy of God, and forgiveness of sin? for so the promise runs, *if we confesse our sins, he is faithful and just to forgive us our sins*, 1 *Joh.* 1. 9. what doctrine so cross to the Spirit of the love of Christ shed abroad in the heart, that when a mans sins are greatest (which is after conversion, because now against more love and more nearness to Jesus Christ) that now a believers sorrow should be least Monkish and macerating? sorrow indeed is loathsome, but godly sorrow is sweet and glorious; doubtless those mens blindness is exceeding great, who know not how to reconcile joy and sorrow in the same subject, who cannot with one eye behold their free justification, and therein daily rejoyce, and the weakness and imperfection of their sanctification with another eye, and for that mourn.

Thesis 116.

The third thing is, a denying sanctification the honour of a faithful and true witness, or clear evidence of our ju-

Ps. 119. 4, 5.

1 John 2. 3, 4.

& 3. 14.

2 Thes. 2. 13, 14.

Isa. 38. 3.

1 Thes. 1. 4, 5, 6.

ification; for if a believer be not bound to look unto the law as his rule, why should he then have any eye to his sanctification? which is nothing else but our *habitual conformity* to the law, as inherent corruption is nothing else but *habitual disagreement* with it: although sanctification be no part of our righteousness before God, and in this sense is no evidence of our justification, yet there is scarce any clearer truth in all the Scripture than this, *viz.* that it is an evidence that a man is in a justified estate; and yet this even which denies the law to be a Christians rule of life, hath soured some mens spirits against this way of evidencing. It is a doubtful evidence (saith Dr. Crisp) an argument, not an evidence, it is a carnal and an inferiour evidence, the last and the least, not the first evidence; it is an evidence, if justification be first evident (say Den and Saltmarsh) some men may be led to these opinions from other principles than a plain denial of the directive use of the Law, but this I fear lies undermost; however let these two things be examined.

1. Whether sanctification be a doubtful evidence.

2. Whether it be a carnal, inferiour, and may not be a first evidence.

Thesis 117.

117:

If to be under the power and dominion of sin & Original corruption, be a sure and certain evidence of actual condemnation, so that he that saith he knows Christ and hath fellowship with him, and yet walks in darkness, and keeps not his Commandments, is a liar, 1 Joh. 1. 6. & 2. 4. why may not sanctification then (whereby we are set free from the power of sin) be a sure and certain evidence of our actual justification? for hereby we know that we know him, if we keep his Commandments, 1 Jo. 2. 3. whereby it is manifest that the Apostle is not of their minds who think the negative to be true, *viz.* that they that keep not Christs commandments are in a state of perdition, but they will not make the affirmative true; *viz.* that they that keep his Commandments may thereby know that they are in a state of salvation: If Jesus Christ be sent to bless his people in turning them from their iniquities, Act. 3. ult. then they that know they are turned from their iniquities by him, may know certainly that they are blessed in him; and if they be not thus turned, they may know certainly that they are yet accursed; If godliness hath the promises of this life, and that which is to come, 1 Tim. 4. 8. and if the free grace and actual love of God be revealed clearly to us only by some promise, how then is sancti-

sanctification (so near akin to godliness) excluded from being any evidence? is there no inherent grace in a believer that no inherent sanctification can be a true evidence? verily thus some do think; but what is this but an open graceless profession, that every believer is under the power of inherent sin, if he hath not the being of any inherent grace? or if there be any inherent grace, yet it is (say some) so mixt with corruption, & is such a spotted & blur'd evidence, that no man can discern it? I confess such an answer would well become a blind Papist who never knew where grace grew (for so they dispute against *certitudo salutis certitudine fidei*, when the conclusion of faith ariseth from such a proposition as is the Word of God, and the assumption the testimony of Gods Spirit to a mans own experience of the work of God in his heart) but it ill beseems a Minister of the Gospel of Christ to plead for such Popish ignorance in a Christian as can see no farther then his own buttons, & that cannot discern by the Spirit of God the great and wonderful change from darknes to light, from death to life, from Satan to God, the visible work of God, and graces of the Spirit of God, the things (which the Apostle calls love) *are freely given to them of God*, 1 Cor. 2. 12. *Peters* was imperfect, blotted, & mixed, & yet he could say, *Lord, thou knowest I love thee*, Jo. 2. 1. 17. the poor doubting mourning man in the Gospel had some faith, & was able to see it, and say certainly, *Lord, I believe, help my unbelief*. Could *Paul* discern (without extraordinary revelation, because he speaks as an ordinary Christian) an inner man, and a law in his mind, delighting in the law of God, yet mixed with a law in his members, leading him captive into the law of sin, and cannot we? & yet the Dr. doth cast such stains upon sincerity, universal obedience, love to the brethren, &c. and heaps up the same cavils against the truth of them in the souls of the Saints, as the devil himself usually doth by sinful suspitions and suggestions, when God lets him loose for a season to buffet his people, that so they may never know (if it were possible) what great things the Lord hath done for their souls: and whoever reads his book shal find that he makes a believer such a creature as cannot tel certainly whether he be a sincere-hearted man or an errād hypocrite, whether he be under the power of sin & Satā or not: whether one man can be discerned from another to be a saint or a devil, or whether he hath any charity & love to them that are Saints from them that are not: and so goes about to besool and non-plus and puzzle the people of God

God(as the story relates of the *German* woman, desirous to rid the house of her husband) who first making him drunk, and casting him into a sleep, did so shave him, & dress him, and cut and clip him, that when he awakened, he knew not what to think of himself, or to say who he was: for by looking upon and in himself, he thought he was the woman's husband, and yet by his new cut and habit, he almost believed that he was a Friar, as his wife affirmed: Sanctification is an evidence alway in it self of a justified estate, although it be not alway evident unto us, and therefore what though a Christian sees his sanctification and graces to day, and cannot see them, but is doubtful about them, suppose to morrow? shall he therefore reject it as a doubtful evidence, which is ever clear enough in it self, though not alway to our discerning? for I would know what evidence can there be of a justified estate, but partly through dimness and weakness of faith (which is but imperfect, and therefore mixt with some doubtings all a mans life, sometime or other) and partly through the wise and adored Providences of God to exercise our faith, but that sometime or other it cannot be discerned? is the immediate testimony of Gods Spirit (which some would make the only evidence) alway evident, and the shinings, sheddings, and actings of it never suspended, but that by some means or other they will be at a losse? why then should sanctification be excluded as a doubtful evidence, because sometime it is, and at other times not discerned? I know there are some who perceiving the conceived uncertainty of all such evidences, have therefore found out a strange Catholicon for these sick times, a sure way of evidencing and settling all mens consciences in a way of peace and unshaken assurance of the love of Christ; and therefore they make (which I name with horror) the sight of corruption & sinful perdition, through the promise of the Gospel, the certain and settled evidence of life and salvation, which opinion, the least I can say of it, is that which *Calvin* said in the like case, to be *exundantis in mundum furoris Dei flagellum*. Wo to the dark mountains of *Wales*, and the fat valleys, towns and cities in *England*, and sea-coasts and Islands in *America*, if ever this delusion take place: and yet this flame begins to catch, and this infection to spread, and therefore I find *M. Saltmarsh*, and *W.C.* to speak out, and openly to own that which the Familists in former times have either been ashamed or afraid to acknowledge, and that is this, viz. *That the promises of the Gospel*

Gospel do belong to a sinner, *quâ* sinner, or as a sinner; and that the law speaks good news to a righteous man, *quatenus* a righteous man; but the Gospel quite contrary, it is to a man *quatenus* a sinner, not as a regenerate man, or as an humble man, or as a Saint, or as a believer, but as a sinner; and hence they infer, That a Christian will never have any settled peace, but be off and on, as a bone out of joint, in and out, a reed tossed with the wind, never knit to Christ, if they lay hold on Christ and Gods love under any other consideration then as to sinners: and therefore though they see no good in themselves, though they be not humbled, broken-hearted sinners (as one Preacher tells them) nor believing sinners (as another Preacher tells them) yet if they see themselves sinners, they must know a sinner is the proper object of the Gospel, & therefore this is ground enough to believe: so that if the Devil tell a man that he is no Saint, if the soul can say, I am a sinner, if the Devil say, thou art an hypocrite, I but an hypocrite is but a sinner still; though I be not a broken-hearted, this will be (they say) a refuge of peace to retreat unto in all temptations; and when men have learnt this lesson, their souls will not be in and out any more, but have constant peace: for though they have no interest in Christ as Saints, yet they have real interest in the promises of Christ as sinners: hence also they say, that no Minister is to threaten or declare the curse and wrath of God against drunkards and sinners as such, until first Christ be offered in the Gospel, and they refuse him, and that if any do this, they are Ministers of the Old Test. not of the New. Sic definit in piscem mulier formosa; let us therefore see what chaff and what corn, what truth and what falsehood there is in this new Divinity. It is true, 1. That the Gospel reveals the free grace & love of God, the dearth of Christ, and salvation by him for poor sinners, and that all those that are or shall be saved, are to acknowledge and aggravate Gods love toward them, in casting his eye upon them when they were sinners, notwithstanding all their sins; this the Scripture every where holds forth, *Rom. 5. 6, 7. 1 Tim. 1. 15. 2.* 'Tis true also, that the Gospel makes an offer of Christ, and salvation and remission of sins to all sinners; where it comes, yea, to all sinners as sinners, and as miserable, yea, though they have sinned long by unbelief, as is evident, *Hos. 14. 1. Rev. 3. 17. Jer. 3. 22. Isa. 55. 1.* all are invited to come unto these waters freely without money or price: these things no man doubts of that knows the Gospel; but the question is not whether remission of sins and reconciliation in the Gospel belong to sinners? but whe-

whether they belong to sinners *immediatly* as sinners? nor whether they are merited by Christs death, and offered out of his rich grace *immediatly* to sinners? but whether they are actually and *immediatly* their own, so as they may challenge them thus as their own, from this as from a full and sufficient evidence, *viz.* because they are sinners, and because they see themselves sinners? for we grant that Jesus Christ came into the world actually to save sinners, yet *mediatly* by faith, and then they may see salvation: that he justifieth also the ungodly; but how? *immediatly*? no, but *mediatly* by faith, *Rom. 3. 5.* & that where sin abounds, grace abounds; to whom? to all sinners? no; but *mediatly* to all those only who by faith receive this grace, *Rom. 5. 17.* so that the Gospel reveals no actual love & reconciliation *immediatly* to a sinner as a sinner, but *mediatly* to a sinner as a believing and broken-hearted sinner; and the Scripture is so clear in this point, that whoever doubts of it, must *cacutire cum sole*, and we may say to them, as *Paul* to the *Galatians*, *O foolish men, who hath bewitched you that you should not see this truth?* For though Christ came to save sinners, yet he professeth that he came not to call the righteous, but the sick sinners, *Mat. 9. 13.* though God justifieth the ungodly, yet 'tis such an ungodly man as believeth in him, whose faith is imputed unto righteousness, *Rom. 3. 5.* though grace abounds where sin abounds, yet 'tis not to all sinners (for then all should be saved) but to such as receive abundance of grace by faith, *Rom. 5. 17.* although God holds forth Christ to be a propitiation for sinners, yet its expressly said to be *mediatly through faith in his blood*, *Rom. 3. 24, 25.* although the Scripture hath concluded all under sin, that the promise might be given, yet it is not said to be *immediatly* given to sinners as sinners, but *mediatly* to all that believe; and in one word, though it be true that Christ died for sinners and enemies, that they might have remission of sins, (then procured and merited for them) yet we never actually have, nor receive this remission (& consequently cannot see it) as our own, until we do believe; for unto this truth (saith *Peter*) do all the Prophets witness, that *whosoever believeth in him shall receive remission of sins*, *Acts 10. 43.* & hence it is, that as all the Prophets preached the actual favour of God only to sinners as believers, so the Apostles never preached it in New Testament times otherwise; and hence *Peter*, *Act. 2. 38.* doth not tell the sorrowful Jews that they were sinners, and that God loved them, and

and that Christ had died for them, and that their sins were pardoned, because they were sinners, but he first exhorts them to repent, that so they might receive remission of sins; nor doth Paul tell any man that salvation belonged to him, because he is a sinner, but if thou believe with all thy heart thou shalt be saved, *Rom. 10. 5, 6, 7.* if the love of God be revealed to a sinner as a sinner, this must be either, 1. by the witness of the law; but this is impossible, for if the curse of God be herein revealed only to a sinner as a sinner, then the love of God cannot; but the law curseth every sinner, *Gal. 3. 10.* Or 2. by the light and witness of the Gospel; but this cannot be, for it reveals life and salvation only to a believer, and confirms the sentence of the Law against such a sinner as believes not, *John 3. 17. 36. he that believes not is condemned already,* not only for unbelief, (as some say) for this doth but aggravate condemnation) but also for sin, by which man is first condemned before he believes, if the Apostle may be believed, *Rom. 3. 19.* and if a man be not condemned for sin before he believe, then he is not a sinner before he believe, for look as Christ hath taken away any mans condemnation in his death, just so hath he taken away his sin: 3. Or else by the witness and testimony of Gods Spirit: but this is flat contrary to what the Apostle speaks, *Gal. 3. 26. with 4. 6. ye all the sons of God by faith in Christ Jesus,* and because ye are sons (not sinners) he hath sent the Spirit of his Son, crying, *Abba, Father,* *Gal. 4. 4, 5, 6.* and verily, if the love of God belong to sinners as sinners, then all sinners shall certainly be saved, (for *quatenus ad omne valet consequentia*) so that by this principle, as sin hath abounded actually to condemn all, so grace hath abounded actually to save all, which is most pernicious: nor do I know what should make men embrace * this principle, unless that they either secretly * *Viz.* that think that the strait gate and narrow way to life is now so wide and broad, that all men shall in Gospel times enter in thereto, which is prodigious, or else they must imagine some *Arminian* universal redemption & reconciliation; and so put all men in a salvable and reconciled estate: (such as it is) before faith, and then the evidence and ground of their assurance must be built on this false and crazy foundation, *viz.* Jesus Christ had died to reconcile (and so hath reconciled) all sinners.

But I am a sinner,

And therefore I am reconciled. If this be the bottom of this

No universal redemption the ground of faith.

this Gospel-Ministry and preaching free grace (as doubtless 'tis in some) then I would say these things only.

1. That this doctrine under a colour of free grace doth as much vilifie & take off the price of free grace in Christs death, as any I know; for what can vilifie this grace of Christ more, then for Christ so to shed his blood, as that *Peter* and *Abraham* in heaven shall have no more cause to thank Jesus Christ for his love therein, then *Judas* and *Cain* in hell? it being equally shed for one as much as for the other.

2. That this is a false bottom for faith to rest upon, and gather evidence from: for 1. if *Christ hath died for all*, he will then certainly save all: for so *Paul* reasons, *Rom. 8. 32.* and *6. 10.* *he hath given his Son to death for us; how shall he not but with him give us all other things?* and therefore he will give faith, and give repentance, and give perseverance, and give eternal life also; which is most false: 2. If he did not pray for all, then he hath not died for all, *Joh. 17. 9.* which Scripture never yet received scarce the shew of a rational answer, though some have endeavour'd it with all wiliness.

3. That whereas by this doctrine they would clear up the way to a full and settled evidence and Christian assurance, they do hereby utterly subvert the principal foundation of all settledness, and assurance of faith; which is this, viz. that if *Jesus Christ* be given to death for me, then he will certainly give all other things to me: if we were reconciled to God by the death of his Son, much more shall we be saved by his life, if *Christ hath died for us; who then shall condemn? who shall then separate us from Gods love?* *Rom. 8. 32.* *Rom. 6. 9, 10.* But if they hold no such principles, I would then know how any man can have evidence of this, viz. that God loves him, and that Christ hath died for him while he is a sinner; and as he is a sinner? or how any Minister of the New Testament can say to any man (under the power of his sins and the Devil) that he is not condemn'd for his sins, but that God loves him; and that Christ hath died for him, without preaching falsehoods, and lies, and dreams of their own heart? for 1. God hath not loved nor elect'd all sinners, nor hath Christ died for all sinners. 2. If every man be in a state of condemnation before he believe the Gospel, then no man can be said to be in a state of reconciliation, and that God hath loved him until he refuse the Gospel, but every man is in a state of condemnation before he believe, because our Savior expressly

preſſly tell us, that by faith we paſſe from death to life, *Joh. 5. 24.* and he that hath not the Son, hath not life, *1 John 5. 12.* and therefore if thoſe be Miniſters of the New Teſtament, who firſt preach to all the drunkards and whoremongers and villains in a Pariſh, that God loves them, and that they are reconciled by Chriſts death, and that they may know it becauſe they are ſinners, then let the heavens bear, and the earth know, that all ſuch Miniſters are falſe Prophe-
 t, and cry Peace, Peace, where God proclaims wrath; and that they acquit them whom God condemns: and if they be Miniſters of the Old Teſtament ſpirit, who firſt ſlew men their condemned eſtate, and then preſent God as wroth againſt them, while they be in their ſin, that ſo they may prize and fly to favour and free grace, then ſuch are Miniſters of the Old Teſtament and not of the New, be-
 cauſe they preach the truth; and if preaching the truth be an Old Teſtament Miniſtry, no wiſe man then I hope will deſire the new wine, for the old is better: while the Lion ſleeps, and God is ſilent, and conſcience ſlumbers, all the beaſts and wild ſinners of the world (and many Prea-
 chers too) may think that there is no terrouſ in God, no curſe or wrath upon themſelves in the miſt of the rage, increaſe, and power of all their ſins; but when this Lion roars, and God awakens, and conſcience looks above head, they ſhall then ſee how miſerably they have been decei-
 ved; they may ſlight ſin, abolish condemnation, talk of and wonder at free grace now, and believe eaſily, becauſe they are ſinners; but certainly they ſhall be otherwiſe minded then: Some men may have good ends in preaching Gods free grace after this manner in the Goſpel, and make the Go-
 ſpel a revelation of Gods actual love to ſinners as ſinners; and make a Chriſtians evidence of it nothing elſe but the ſight of his ſin, and of his being under the power of it, but little do they think what Satan the father of this falſe do-
 ctrine aims at, which are theſe four things chiefly.

1. That ſanctification, faith, &c. might be no evidence at all to a Chriſtian of a good eſtate, for this they ſay is a doubtful evidence, and an unſettling way of aſſurance; be-
 cauſe they will hereby be as bones out of joint, in and out, humbled to day, and then comforted, but hard-hearted to morrow, and then at a loſſe: whereas to ſee ones ſelf a ſinner, that is a conſtant evidence, for we are alway ſin-
 ners, and the Goſpel proclaims peace to ſinners as ſin-
 ners.

2. That

2. That so men may keep their lusts and sins, and yet keep their peace too, for if peace be the portion of a man under the power of sin and Satan; look then, as he may have it, why may he not keep it upon the same terms: And therefore W.C. saith, *That if conscience object, thou art an hypocrite (perhaps truly) yet an hypocrite is but a sinner, and Gods love belongs to sinners as sinners*: And if this be thus, what doth this doctrine aim at, but to reconcile God and Belial, Christ and Mammon? not only to open the door to all manner of wickedness, but to comfort men therein.

3. That so he may bring men in time purposely to sin the more freely, that so they may have the clearer evidence of the love of God; for if Gods love be revealed to sinners as sinners, then the more sinful the more clear evidence he hath of Gods love; and therefore one once intangled with these delusions, was inticed to commit a grosse wickedness, that more full assurance might be attained.

4. That so the true Preaching and Ministry of the Gospel of Gods free grace might be abolished (at least despised) which is this, viz. Thou poor condemned sinner, here is Christ Jesus, and with him eternal remission of sins and reconciliation, if thou believe and receive this grace offered humbly and thankfully; for this is Gospel, *Mat. 28. 19. Mark 16. 16. Rom. 10. 5, 6, 7, 8. Rom. 3. 24, 25. Acts 8. 37.* And hence M. W. C. hath these words, *That if the Gospel hold forth Christ and salvation upon believing (as many saith he, preach) it were then little better tidings then the law.* Ah wretched and unworthy speech, that when Jesus Christ himself would shew the great love of God unto the world, *John 3. 16.* he makes it out by two expressions of it, That the Father sent his only Son; 2. That whosoever did believe, in him (or if they did believe in him) they should have eternal life; The Lord shews wonderful love, that whoever believe, may have Christ and eternal life by believing; but this doctrine breathing out Gods dearest love, by this mans account is little better then law, which breaths out nothing but wrath: But why doth he speak thus? *Because (saith he) it is as easie to keep the Ten Commandments, as to believe of ones self*: Very true, as to believe of ones self; but what is this against the preaching and holding forth Christ and salvation upon condition of believing? For is not this preaching of the Gospel the instrument and means of working that faith in us, which the Lord requires of us in the Gospel? And must not Jesus Christ use the

mean

means for the end? Were not those three thousand brought into Christ by faith, by *Peter's* promise of remission of sins upon their repentance? Were not many filled with the holy Ghost when they heard this Gospel thus preached upon condition of believing? *Act. 10. 43.* Doth not the Apostle say, that the Gospel is the power of God to salvation, because therein is Christ's righteousness revealed (not to sinners as sinners) but from faith to faith? The condition of works is impossible to be wrought in us by the Spirit, but the condition of faith (though it be impossible for us to work it in our hearts) yet it is possible, easie, and usual for God to work it by requiring of it, *Jer. 3. 22.* which is no prejudice to God's free grace, because faith is purposely required and wrought, because it chiefly honours and advanceth free grace, *Rom. 4. 16.* The promise is of faith that it might be by grace: If Mr. *W.C.* will not preach Christ upon believing, how will he or any man else preach it? Will they tell all men that God loves them, and that Christ hath died for them, and that he that gives grace and salvation will work faith in them? Truly thus *W.C.* seems to affirm; but if they shall preach so to all sinners as sinners, and tell them absolutely God will work faith in them also, I suppose that the Church walls and plentiful and abundant experience would resist against this falsehood; and the Scripture testifies sufficiently, that every man shall not have faith to whom the Gospel is preached: Now I do beseech the God and Father of Lights to pity his straying servants, who are led into these deep and dangerous delusions through feeble mistake of the true difference between Old and New Testament Ministries, and that he would pity his people for whose sins God hath let loose these blinding and hardning doctrines, by means of which they are tempted to receive that as the Gospel of truth, which is but a meer lie, and to take that as an evidence of salvation, that is in truth the evidence of perdition and condemnation, as hath been shewn.

Thesis 118.

The second thing remains to be cleared, whether sanctification may not be a first evidence, and therefore more than a carnal inferiour and last evidence, as *M. Saltmarsh* calls it: For if it be (not a doubtful) but a clear and certain evidence in it self (as hath been proved) why may it not be a first evidence? why may not the Spirit of God who works in a person justified, first reveal it as an evidence

118.

that he is justified? What mortal man can limit the Spirit of God, to what evidence he shall first bring in to the conscience of a justified estate? For let sanctification be taken in the largest sense, for *any work of saving grace wrought in the Elect* (whether in vocation to faith, or in sanctification which (strictly taken) follows our justification by faith) and take evidence not for evidence of the object, (for Christ Jesus in his free grace must be seen first as the ground on which faith rests) but for evidence of testimony to the subject, and then I thus argue, that this first evidence of special actual love in beholding Gods free grace to a sinner,

It is either } 1. Without the being of faith and other graces.
Or, 2. Without the seeing of them only, the eye looking up only to Christ and free grace

But this first evidence is not without the *being* of faith and holiness; for then it should be to a man actually under the power of sin, and his filthy lusts, and the devil; which hath been already proved in the former *Thesis* to be a meer delusion: there being no such word of the Gospel which reveals Gods free love and actual reconciliation to a sinner as a sinner, and as under the power of his sins, but the Gospel rather reveals the quite contrary; and to affirm the witness of the Spirit clears this up, is to pretend a testimony of the Spirit contrary to the testimony of the word; and yet I strongly fear, and do fully believe, that this is the first evidence which men plead for, *viz.* to see Gods love toward them, while they neither see grace, or any change of heart in them: or have grace, but are still under the dominion of their sin.

And on the other side, if any affirm that this evidence is not without the being of grace, but only without the seeing of it, so that a Christians first evidence is the seeing of Gods free grace out of himself, without seeing any faith or grace in himself, and seeing nothing else but sin in himself, this I confess is nearer the truth, but it is an error which leads a man to a precipice, and near unto the pit: for if this be so, then these things will unavoidably follow.

1. That a Christian must see the love of God toward him in Christ, and yet must not see himself to be the person to whom this love only belongs: for, (according to

this very opinion it self) it belongs only to a believer, and one that hath the being of grace, and not to a sinner as a sinner.

2. Then a Christian must not see the love of Christ and free grace of God by that proposition or testimony of the Spirit which reveals it, and that is this, *Tu fidelis*, thou Believer called and sanctified, art freely beloved: and thus a man must not see his estate good by the light of the Spirit; nay, thus a Christian must receive the testimony of the Spirit which assures him that he is loved without understanding the meaning of the Spirit, which is (not thou sinner as such) but thou believer art beloved: not thou that hast no grace, but thou that hast the being of it art beloved.

3. Then the first evidence is built upon a meer weakness, nay, upon an untruth and falsehood; for it is a meer weakness not to see that which we should see, *viz.* the being of faith and grace in the heart, in which respect the promise is sealed, and if any man by not seeing it shall think and say, there is no grace, no faith, no sanctification, and now he sees Gods love to such a one, and he thinks himself to be such a one, when he sees Gods free grace, and hath this first evidence, it is a falsehood and an untruth, for it is supposed to be there in the being of it all this while; suppose therefore that some Christians at their first return and conversion to God or afterward, have grace and faith, but see it not in their assurance of Gods love (the eminency of the object and good of it swallowing up their thoughts and hearts from attending themselves) yet the question is *quo jure*, they do not see, nay, should not see & take notice of the being of them in themselves? Is not this a meer weakness and falsehood which is now made the mystery of this first evidence? and indeed somewhat like *Cusanus* his *summa sapientia*, which he makes to be this, *viz.* *Attingere illud quod est inattingibile inattingibiliter*. That a Christian must see and touch Gods deep love, and yet neither see, nor touch, nor feel any change in himself, or any being of grace, when in truth it is there; in which respect also Gods free grace and love is revealed.

4. If this be the first evidence, then no Minister, no nor any Apostle of Christ Jesus, can give any first evidence of Gods love by the ordinary dispensation of the Gospel; for although a Minister may say, Thou art a sinner, therefore

the Lord Jesus *may* save thee, yet he cannot say upon that ground, that therefore the Lord Jesus *will* save him, for then every sinner should be saved: No Minister can say to any unbeliever, Christ hath redeemed thee, therefore believe, or say absolutely Thy sins are pardoned, for then he should preach contrary to the Word which expressly tells us, That he that believes not is already condemned. No Minister can say, God will work faith in all you that are sinners, as hath been shewn; but they can say, Thou believer art pardoned, thou that art sanctified, art reconciled, &c. It is therefore an evil speech of one lately in print, who calls *That a bastard assurance, arising from a holy spirit, which first proceeds from the sight of any grace, and thence concludes they are justified and shall be saved.* For I would thus argue, that this work of grace (suppose love to the Saints, hunger and thirst after righteousness, universal respect to all Gods Commandments, &c.) it is either common to hypocrites and unsound, or else it is peculiar to the Elect and sincere: If the first, then it cannot be either first or second evidence; it can be no evidence at all either without or with seeing, first, *Gods free love to sinners as sinners*; if the second, then either Gods promise (made to such as are hungry and humble, and have a work peculiar to Gods Elect in them) must be false (which is blasphemous to imagine) or else whensoever it is seen, whether first or last, it must needs be a most blessed and sweet, and sure evidence: for when we say that such a work of grace may be a first evidence, we do not mean, as if the work simply considered in it self could give in any evidence, but only as the free promise of grace is made to such as have such a work of grace; this promise we say to such persons, whensoever they see this work, gives in full and clear evidence of their blessed estate: And if the word of grace to a sinner as a sinner, may give in a first evidence (as some imagine) then much more may it give in evidence, where there is not only the word of grace, but also the Spirit of grace, yea the work of grace to assure the conscience: and for any to affirm that faith and sanctification are good evidences, if justification be first evident, is but a quirk of frothy wit; for it may be as safely affirmed on the contrary, that justification is a good evidence, if faith and sanctification be first evident; for 'tis not these simply, but the promise which is our evidence, which is never to a sinner

let as such : I shall therefore conclude these things with shewing the true grounds of effectual evidence of the love of Christ.

Thesis 119.

119.

The free grace of God in Christ (not works) is the only sure foundation of justifying faith, or upon which faith is built, *Rom. 3. 24, 25. 1 Pet. 2. 4, 5, 6. Mat. 16. 18.* This free grace therefore must first be revealed by the Spirit of God in the Ministry of the Gospel in order unto faith, *Rom. 10. 14, 15. Ephes. 1. 13.* which general revelation of free grace, some make to be the first evidence on which faith rests, and thus far it is true; but now this free grace is revealed two ways.

1. In the free offer of it to be our own by receiving it, *Acts 10. 43. Gal. 2. 16.*

2. In the free promise of it revealing it as our own already, having actually and effectually received it, *John 1. 12. Rom. 5. 1, 2. 1 John 5. 12.*

The free offer of grace (containing Gods call, commandment and beseechings to believe and be reconciled) gives us right to this possession of Christ, or to come and take and so possess Christ Jesus by faith, *Jer 3. 22. 1 Cor. 1. 9. Rom. 1. 5, 6.* The free promise of grace (containing revealed immutable purposes and actual assurances of present and future grace) gives us right to the fruition of Christ, or to enjoy Christ as a free gift when 'tis offered; the command & desire of the donor to receive it to be our own, gives right and power to possess it: and when it is received, his promise to us assuring us that it is and shall continue our own, gives us right and privilege to enjoy it and make use of it. For by two immutable things (the promise confirmed by oath) we have strong consolation who have fled for refuge to the hope before us, *Heb. 6. 17, 18, 19.* The free offer is the first ground of our faith, why we receive Christ to be our own: but the free promise is the first ground of the assurance of faith, why we are assured and persuaded that he is our own already: for the Gospel containing three things, 1. The revelation of Christ. 2. The offer of Christ. 3. The promise of Christ to all those that receive this offer: Hence faith (which runs parallel with the Gospel, the proper object of it) first sees Christ, secondly, receives Christ, thirdly, is assured of the love of Christ having received him.

The free offer of grace being made to the soul, because

it is poor and sinful, cursed and miserable, and that therefore it would receive Christ, hence it is that in this respect the soul is not bound first to see some good in it self and so to receive him, but rather is bound (at first breathings of God upon it) rather to see no good, i. nothing but sin and perdition, death and darknesse, enmity and weaknesse, and therefore to receive him, *Lu. 14. 21. Rev. 3. 17. Gal. 3. 21. Ro. 11. 32. Hos. 13. 3.* But the promise of free grace, being actually given to the soul (and not declared only as it is in the free offer, because it hath received Christ already by which he is actually its own) hence it is, that in this respect, the soul is bound to see some good or saving work of grace in it self first, and so embrace and receive the promise and Christ Jesus in it: So that although in receiving Christ to be our own, we are to see no good in our selves wherefore we should receive him or believe in him; yet in receiving him *as our own already*, we must first see some good (the work of free grace in us) or else we have no just ground thus to receive him: No man can challenge any promise belonging to him without having a part in Christ the foundation of them; no man can have Christ but by receiving of him, or believing in him, *John 1. 12.* Hence therefore they that say, that the first evidence of Gods love and free grace or actual favour, is to a sinner as a sinner, had need consider what they say; for is it to a sinner as possessor with Christ and receiving of him, or as dispossessor of Christ, not having of him, but rather refusing and rejecting of him? If they say the first, they then speak the truth, but then they raze down their own pernicious principle, that Christ and Gods love belongs to them *As sinners*: If they affirm the latter, then they doe injuriously destroy Gods free grace and the glory of Christ, who think to possesse promises without possessing Christ, or to have promises of grace, without having Christ the foundation of them all. For though the common love of God (as the bare offer of grace is) may be manifested without having Christ, yet special actual love cannot be actually our own, without having and first receiving of him: And if the Spirit of God convince the world of sin (and consequently of condemnation) while they do not believe, *John 16. 9.* I wonder how it can then convince them of pardon of sin and reconciliation, before they doe believe? unlesse we will imagine it to be a lying spirit, which is blasphemous. These things not considered of,

have

have and do occasion much error at this day in the point of evidencing, and hath been an in-let of deep delusion, and open gaps have been made hereby to the loose ways and depths of *Familism* and grosse *Minianism*, and therefore being well considered of, are sufficient to clear up the ways of those faithful servants of the Lord (who dare not sow pillows, nor cry peace to the wicked, much lesse to sinners as sinners) both from the slanderous imputation of legal ministrations after an Old Testament manner, as also of making *works* the ground of faith, or the causes of *assurance of faith*; the *free offer* being the ground of the one, and the *free promise* the cause and ground of the other: Briefly therefore,

1. The free offer of grace is the first evidence to a poor lost sinner that he may be beloved.
2. The receiving of this offer by faith (relatively considered in respect of Christs spotlesse righteousness) is the first evidence shewing *why* he is beloved, or what hath moved God actually to love him.
3. The work of sanctification (which is the fruit of our receiving this offer) is the first evidence shewing *that* he is beloved.

If therefore a condemned sinner be asked whether God may love him, and why he thinks so? he may answer, because Jesus Christ is held forth and offered to such a one; If he be further asked, why or what he thinks should move God to love him? he may answer, because I have received Christs righteousness offered, for which righteousness sake only I know I am beloved, now I have received it: If he be asked lastly, how he knows certainly that he is beloved? he may answer safely and confidently, because I am sanctified: I am poor in spirit, therefore mine is the kingdome of Heaven: I do mourn, and therefore I shall be comforted: I do hunger and thirst, and therefore I shall be satisfied, &c. We need in time of distresse and temptation all these evidences, and therefore it is greatest wisdom to pray for that Spirit, which may clear them all up unto us, rather than to contend which should be the first.

And thus we see that the *whole moral law is our rule of life*, and consequently the law of the Sabbath, which is a branch of this rule; We now proceed to shew the third branch, of things generally and *primarily moral*.

Thesis 120.

120.

Thirdly, not only a day, nor only a rest day, but *the rest day* or Sabbath day (which is expressed and expressly interpreted in the Commandment to be *the seventh day*, or *a seventh day of Gods determining*, and therefore called *The Sabbath of the Lord our God*) is here also enjoined and commanded, as generally moral. For if a day be moral, what day must it be? If it be said, that any day which humane wisdom shall determine, whether one day in a hundred or a thousand, or one day in many years; if this only be *generally moral*, then the rule of morality may be broken, because the rule of equality may be thus broken by humane determination; For it may be very unequal and unjust to give God one day in an hundred or a thousand for his worship, and to assume so many beside to our selves for our own use. There is therefore something else more particularly, yet primarily moral in this Command, and that is *The Sabbath day*, or such a day wherein there appears an equal division, and a fit proportion between time for rest and time for work, a time for God, and a time for man, and that is a seventh day which God determines: A fit proportion of time for God, is moral, because equal, man cannot determine nor set out this proportion, God therefore only can and must; A day therefore that he shall determine is moral; and if he declares his determination to a seventh, A seventh day is therefore moral. Gomarus confesseth that by the Analogy of this Commandment, not one day in a thousand, or when man pleaseth, but that one day in seven is moral, at least equal, fit, and congruous to observe the same; and if the Analogy he speaks of, is *virtute mandati divini*, or by virtue of Gods Commandment, the cause is in effect yielded; but if this Analogy be made *virtute libertatis humanae*, so that humane liberty may do well to give God one in 7, because the Jews did so, and why should Christians be more scant? then I see not but humane liberty may assume power to it self to impose monthly and annual holy days as well, because the Jews had their new Moons and yearly Festivals; and by Analogy thereof, why may not Christians who have more grace poured out upon them, and more love shewn unto them under the Gospel, hold some meet proportion with them therein also, as well as in Sabbaths? But it can never be proved that God hath left any humane wisdom at

liberty

liberty to make holy days, by the rule of Jewish proportions: Beside, if humane wisdom see it meet and congruous to give God at least one day in seven, this wisdom and reason is either regulated by some law, and then 'tis by virtue of the law of God, that he should have one day in seven, or 'tis not regulated by a law, and then we are left to a loose end again, for man to appoint what day he sees meet in a shorter or a longer time, his own reason being his only law; and this neither *Gomarus* nor the words of the Commandment will allow, which sets and fixeth the day, which we see is one day in seven, which not man but God shall determine, and therefore called *The Sabbath of the Lord our God*.

Thesis 121.

The hardest knot herein to unloose, lies in this, to know whether a seventh day in general which God shall determine, or that particular seventh day from the Creation be here only commanded; the first seems (in Mr. *Primrose* apprehension) to writhe and wrack the words of the Commandment; the second (if granted) abolisheth our Christian Sabbaths.

121.

Thesis 122.

For clearing up of this difficulty therefore, and leaving the dispute of the change of the Sabbath to its proper place, it may be made good, that not that seventh day from the Creation, so much as a seventh day which God shall determine, (and therefore called the seventh day) is primarily moral, and therefore enjoined in this Commandment, for which end let these things be considered and laid together.

122.

1. Because the expresse words of the Commandment do not run thus, viz. *Remember to keep holy That seventh day*, but more generally, *the Sabbath day*; 'tis in the beginning, and so 'tis in the end of this Commandment, where it is not said, that *God blessed That seventh day*, but *The Sabbath day*, by which expression the wisdom of God, as it points to that particular seventh day that it should be sanctified: so it also opens a door of liberty for change, if God shall see meet, because the substance of the Commandment doth not only contain *That seventh day*, but *The Sabbath day*, which may be upon another seventh, as well as upon that which God appointed first: and that the substance of the command is contained in those first words,
Remember

Remember the Sabbath day to keep it holy, may appear from the repetition of the same Commandment, Deu. 5. 12. where these words, *As the Lord thy God commanded thee*, are immediately inserted before the rest of the words of the Commandment be set down, to shew thus much, that therein is contained the substance of the fourth command: the words following being added only to presse to the duty, and to point out the particular day, which at that time God would have them to observe.

2. Because in the explication of those words [*the Sabbath*] it is not called *That seventh*, but *The seventh*, for so the words run, *Six days shalt thou labour, but the seventh day is the Sabbath of the Lord thy God*, the meaning of which is thus much, to wit, that man taking six dayes to himself for labour, that he leave the seventh to be the Lords: now unlesse any can shew that no other day but that Seventh could be the seventh for rest, nor no other six days but those six going before that seventh could be the six days for labour, they can never prove that this fourth Commandment hath only a respect to That particular Seventh, and it is no small boldnesse necessarily to limit where God hath left free: for we know, that if God will, man may take other six days for labour, and leave another Seventh for God, then those six days and that Seventh day only:

3. The change of the Sabbath undeniably proves this much (if it can be proved) that the morality of this command did not lie in that particular day only: for if that only was moral, how could it be changed? and if it did not lie only in that Seventh, wherein then did it more generally lie? was it in a day more largely, or in a Seventh day more narrowly? now let any indifferent conscience be herein Judge, who they be that come nearest to the truth, whether they that fly so far from the name Seventh, which is expressly mentioned in the Commandment, or they that come as near it as may be? whether they that plead for a Seventh of Gods appointing, or they that plead for a day (but God knows when) of humane institution? and its worth considering, why any should be offended at the placing of the morality of the command in a Seventh, more then at their own placing of it in a day; for in urging the letter of the Commandment to that particular Seventh, to abolish thereby the morality of a Seventh day, they do withal therein utterly abandon the morality of a day; for

if That Seventh day only be enjoined in the letter of the Commandment, and they will thence infer, that a Seventh therefore cannot be required, how can they upon this ground draw out the morality of a day?

4. Because (we know) that *ratio legis est anima legis*, i. the reason of a law is the soul and life of the law: now let it be considered, why God should appoint the Seventh rather than the ninth or tenth or twentieth day, for spiritual rest? and the reason will appear not to be Gods absolute will meerly, but because divine wisdom having just measures and ballances in its hand, in proportioning time between God and man, it saw a seventh part of time (rather than a tenth or twentieth) to be most equal for himself to take, and for man to give: and thus much the words of the Commandment imply, *viz.* that it is most equal if man hath six, that God should have the 7th: now if this be the reason of the law, this must needs be the soul & substance of the morality of the law, *viz.* That a Seventh day be given to God, man having six, and therefore it consists not in That Seventh day only: for the primary reason, why God appointed this or that Seventh, was not because it was that seventh, but because a Seventh was now equal in the eye of God for God to take to himself, man having the full and fittest proportion of six days together for himself; and because a seventh was the fittest proportion of time for God, hence this or that individual and particular seventh in the second place fall out to be moral, because they contain the most equal and fittest proportion of a Seventh day in them; there was also another reason why That Seventh was sanctified, *viz.* Gods rest in it, but this reason is not primary, as hath been said, and of which now we speak.

5. Because if no other Commandment be in the Decalogue, but it is comprehensive, and looking many ways at once, why should we then pinion and gird up this only to the narrow compasse of that Seventh day only?

6. Because our adversaries in this point are forced sometime to acknowledge this morality of a Seventh with us: we have heard the judgement of *Gomarus* herein, *Thesis* 44. and *M. Primrose*, who speaks with most weight and spirit in this controversie, professeth plainly, *That if God give us six days for our own affairs, there is then good reason to consecrate a Seventh to his service, and that in this reason there is manifest justice and equity which abideth for ever, to dedicate*

dedicate to God precisely a seventh day after we have bestowed six days upon our selves : it cannot be denied (saith he) but that it is most just ; Now if it be by his confession, 1. just, 2. most just. 3. manifestly just. 4. perpetually just, to give God precisely one day in seven: the cause is then yielded: the only evasion he makes is this, viz. that though it be most just to give God one day in seven, yet it is not more just, then to give God one in six, or five, or four, there being no natural justice in the number of seven more then in the number of six or four : but the answer is easie, that if man may give unto God superstitiously too many, or prophanely too few : and if the appointment of God hath declared it self for a seventh, and that the giving of this seventh be most just and equal, then let it be considered, whether it be not most satisfactory to a scrupling conscience, to allow God a seventh day which he hath appointed, which is confessed to be most just and perpetually equal, and consequently moral : and if there be a moral and perpetual equity to give God one day in seven, then tis no matter whether there be any more natural equity therein, then in one in five or six : the disputers of this world may please themselves with such speculations and shifts, but the wisdom of God, which hath already appointed one day in seven rather than in six or ten, should be adored herein, by humble mindes, in cutting out this proportion of time, with far greater equity than man can now readily see.

7. Because deep corruption is the ground of this opinion, the plucking up of Gods bounds & land-marks of a seventh, is to put the stakes into the Churches hands, to set them where she pleaseth ; or if she set them at a seventh, where God would have them, yet that this may be submitted to, not because God pleaseth, but because the Church so pleaseth ; not because of Gods will and determination, but because of the Churches will and determination, that so it being once granted, that the Church hath liberty to determine of such a day, she may not be denied liberty of making any other holidays, or holy things in the worship and service of God ; and that this is the main scope and root of this opinion, is palpably evident from most of the writings of our English adversaries in this controversie.

This 123.

123:

A seventh day therefore is primarily moral, yet (as was formerly said *This* 48.) there is something else in this com-

commandment which is secondarily moral, viz. *This or that particular seventh day*; I will not say that it is accidentally moral (as some doe) but rather secondarily, and consequently moral: for it is not moral firstly, because it is this particular seventh, but because it hath a seventh part of time, divinely proportioned and appointed for rest, falling into it, and of which it participates: to give alms to the needy is a moral duty, and primarily moral; but to give this or that quantity may be moral also; but it is secondarily moral, because it flows *ex consequenti*, only from the first; for if we are to give alms according to our ability and others necessity, then this or that particular quantity thus suiting their necessity must be given: which is also a moral duty, so 'tis in this point of the Sabbath.

Thesis 124.

Hence it follows, that this Commandment enjoins two things: 1. More generally, a seventh. 2. More particularly this or that seventh, and in special that seventh from the Creation, this or that seventh are to be kept holy, because of a seventh part of time appointed falling into them: A seventh day also is to be kept holy by vertue of the Commandment; yet not in general, but with special eye and respect to that particular seventh, wherein this general is involved and preserved. That seventh from the Creation is commanded, because of a seventh falling into it; and a seventh also is commanded, yet with a special eye to that seventh wherein it is involved: And therefore 'tis a vain objection to affirm, that if a seventh bee commanded, that then no particular seventh is; or if any particular seventh be so, that then a seventh is not; for the Commandment we see hath respect to both; for what is there more frequent in Scripture then for general duties to be wrapt up and set forth in some particular things, instances, and examples, and consequently both commanded together? and after narrow search into this Commandment, we shall find both the general and particular seventh, not only inferring one the other, but both of them in a manner expressly mentioned.

Thesis 125.

When those that plead for the morality of the fourth Command, in respect of a seventh day, would prove it to be moral, because it is part of the Decalogue and set

124.

125:

in the heart of it, with a special note of remembrance as fixed to it, &c. Mr. Ironside and others do usually dash all such reasonings out of countenance, with this answer, viz. *That by this argument, That particular seventh from the Creation is moral, which we see is changed; for (say they) that also is set in the heart of the Decalogue, with a special note of remembrance also.* But the reply from what hath been said is easie, viz. That that also is indeed moral; only 'tis secondarily moral, not primarily; and therefore (as we have shewn) was mutable and changeable; the primary morality in a seventh immutably remaining; the moral duty of observing a seventh day is not changed, but only the day. If Mr. Primrose could prove that there is nothing else commanded in this fourth Command; but only that particular seventh from the Creation, he had then enough to shew that (this day being justly changed) the Commandment is not moral or perpetual; but out of this particular 7th which is now changed, himself acknowledgeth that out of it may be gathered the *morality of a day*, and why not of the seventh day also as well as of a day? He saith that it is a bold assertion to say, that this *genus* of a seventh is herein commanded: But why is it not as bold to affirm the same of a day? for out of that particular seventh whence he would raise the *genus* of a day, we may as easily, and far more rationally, collect the *genus* of a seventh day.

Prim. Part. 2.
cap. 6. S. 24.

Thesis 126.

126.

Nor will it follow, that because a seventh is moral, that therefore any one of the seven dayes in a week may be made a Christian Sabbath: For 1. We do not say, that it is any seventh, but *A seventh determined and appointed of God for holy rest*, which is herein commanded. 2. The Lord hath in wisdom appointed such a seventh as that man may have *six whole days together* to labour in: and hence it follows, that divine determination without crossing that wisdom, could not possibly fall upon any other days in the *Cycle of seven*, but either upon the last of seven, which was the Jewish, or the first of seven, which now is (as shall be shewn) the Christian Sabbath. 3. As God hath appointed one day in seven for mans rest, so in his wisdom he so orders it, as that it shall be also a day of Gods rest, and that is not to be found in any day of the week, but either in the last of seven, wherein the Father rested, or in the first of seven, wherein the Son rested from his work also.

Thesis

Thesis 127.

'Tis true, that the Sabbath day, and that seventh day from the Creation, are indifferently taken, sometimes the one for the other, the one being the *exegeſis*, or the explication of the other, as *Gen. 2. 2, 3. Exod. 16. 29.* and elſewhere; but that it ſhould be only ſo underſtood in this Commandment, *Credat Judæus apella—non ego*, as he ſaid in another caſe; I ſee no convicting argument to clip the wings of the Scripture ſo ſhort, and to make the Sabbath day and that ſeventh day of equal dimenſions; Although it cannot be denied, but that in ſome ſenſe the Sabbath day is *exegetical* of the ſeventh day, becauſe the commandment hath a ſpecial eye to, that ſeventh from the creation, which is ſecondarily moral, yet not excluding that which is more generally contained in that particular, and conſequently commanded, *viz. a ſeventh day, or The Sabbath day.*

127:

Thesis 128.

Mr. Primroſe would prove the *exegeſis*, That by the Sabbath day is meant that ſeventh day only from the Creation, becauſe God actually bleſſed and ſanctified that Sabbath day, becauſe God cannot actually bleſſe a ſeventh, being an unlimited, indefinite, and uncertain indetermined time: The time (ſaith he) only wherein he reſted, he only actually bleſſed, which was not in a ſeventh day indetermined, but in that determined ſeventh day: But all this may be readily acknowledged, and yet the truth remain firm; for that particular ſeventh being ſecondarily moral, hence as it was expreſſly commanded, ſo it was actually and particularly bleſſed; but as in this ſeventh a general of a ſeventh is included, ſo a ſeventh is alſo generally bleſſed and ſanctified. Otherwiſe how will Mr. Primroſe maintain the morality of a day of worſhip out of this Commandment? for the ſame objection may be made againſt a day, which himſelf acknowledgeth, as againſt a ſeventh day which we maintain, for it may be ſaid, that That day is here only moral, wherein God actually reſted, but he did not reſt in a day indefinitely, and therefore a day is not moral; let him unloſe this knot, and his answer in defence of the morality of a day will help him to ſee the morality of a ſeventh alſo: That particular day indeed wherein God actually and particularly reſted, he particularly bleſſed, but there was a ſeventh day alſo more general which he generally bleſſed alſo; he generally bleſſed the Sabbath day, he particularly

128.

Prim. part. 2. cap. 6. S. 24.

larly blest that Sabbath day, and in blessing of that he did virtually and by Analogy blesse our particular Christian Sabbath also, which was to come : As *Moses* in his actual blessing of the tribe of *Levi*, *Deu.* 33. 7, 10. he did virtually and by Analogy blesse all the Ministers of the Gospel not then in being : And look as when God commanded them to keep holy the Sabbath in ceremonial duties, he did therein virtually command us to keep it holy in Evangelical duties ; so when he commanded them to observe that day, because it was actually appointed, and sanctified, and blessed of God, he commanded us virtually and analogically therein to observe our seventh day also if ever he should actually appoint and blesse this other.

Thesis 129.

129.

The distribution of equity and justice, consists not always in *puncto indivisibili*, i. in an indivisible point, and a set measure ; so as that if more or lesse be done or given in way of justice, that then the rule of justice is thereby broken, *ex. gr.* its just to give alms and pay tribute ; yet not so just, as that if men give more or lesse, that then they break a rule of justice ; so 'tis in this point of the Sabbath, a seventh part of time is moral, because it is just and equal for all men to give unto God, who have six for one given them to serve their own turn, and do their own work in, yet it is not so just, but that if God had required the tribute of a third or fourth part of our time, but it might have been just also to have given him one day in three or two or four, for in this case positive determination doth not so much make as declare only that which is moral : And therefore if *Mr. Primrose* thinks, that a seventh part of time is not moral, because it is as equal and just to dedicate more time to God, and that a third or fourth day is as equal as a seventh, it is doubtlesse an ungrounded assertion ; for so he affirms, *That although it be most just to give God one day in seven, yet no more just then to dedicate to him one day in three or six :* And suppose it be so, yet this doth not prove that a seventh day is not moral, because it is as equal to give six as seven, no more than that it is no moral duty to give an alms, because it may be as equal to give twenty pence as thirty pence to a man in want : If furthermore he think that it is as equal and just to give God more days for his service, as one in seven, out of humane wisdom, and by humane consecration, not divine de-

Part. 2. cap. 7.
S. 4.

dedication,

dication, then it may be doubted; whether one day in two or three or six is as equal as one day in seven; for as humane wisdom, if left to it self, may readily give too few, so it may superstitiously give too many (as hath been said:) But if four, or three, or six be alike equal in *themselves* to give to God, as one in seven, then if he thinks it a moral duty to observe any such day in case it should be imposed and consecrated by humane determination, I hope he will not be offended at us if we think it a moral duty also to observe a seventh day, which we are certain divine wisdom hath judged most equal, and which is imposed on us by divine determination: we may be uncertain whether the one is as equal, as we are certain that a seventh day is.

Thesis 130.

Actions of worship can no more be imagined to be done without some time, then a body be without some place, and therefore in the three first Commandments, where Gods worship is enjoined, some time together with it is necessarily commanded; if therefore any time for worship be required in the 4. command (which none can deny) it must not be such a time as is connatural and which is necessarily tyed to the action; but it must be some solemn and special time, which depends upon some special determination, not which *nature*, but which *Counsel* determines; Determination therefore by *Counsel* of that time which is required in this command, doth not abolish the morality of it, but rather declares and establisheth it: God therefore who is Lord of time, may justly challenge the determination of this time into his own hand, and not infringe the morality of this command, considering that hee is more able and fit than men or Angels, to see, and so cut out the most equal proportion of time between man and himself; God therefore hath sequestred a seventh part of time to be sanctified, rather than a fifth, a fourth, or a ninth, nor simply because it was this seventh, or a seventh, but because in his wise determination thereof, he knew it to be the most just and equal division of time between man and himself; and therefore I know no incongruity to affirm, that if God had seen one day in three or four, or nine, to be as equal a proportion of time as one day in seven, that he would then have left it free to man to take and consecrate either the one or the other (the Spirit of God not usually restraining where there is a liberty) and on the other side, if he had seen a third, or fifth, or ninth, or twentieth part of time more equal than a seventh, hee would

would have fixed the bounds of labour and rest out of a seventh; but having now fixed them to a seventh, a seventh day is therefore moral, rather than a fourth, or sixth, or ninth day, because it is the most equal and fittest proportion of time (all things considered) between God and man; the appointment therefore of a seventh, rather than a sixth, or fourth, is not an act of Gods meer will only (as our adversaries affirm, and therefore they think it not moral) but it was and is an act of his wisdom also, according to a moral rule of justice, viz. to give unto God that which is most fit, most just, and most equal; and therefore although there is no natural justice (as Mr. *Primrose* calls it) in a seventh simply and abstractly considered, rather than in a sixth, or tenth, yet if the most equal proportion of time for God be lotted out in a seventh, there is then something natural and moral in it rather than in any other partition of time, viz. to give God that proportion of time which is most just and most equal; and in this respect a seventh part of time is commanded, because it is good, (according to the description of a moral law) and not only good because it is commanded.

Thesis 13th.

131.

'Tis true, that in private duties of worship, as to read the Scriptures, meditate, pray, &c. the time for these and the like duties is left to the wil and determination of man, according to general rules of conveniency and seasonableness set down in the Word; mans will (in this sense) is the measure of such times of worship; but there is not the like reason here, in determining time for a Sabbath, as if that should be left to mans liberty also; because those private duties are to be done in that time, which is necessarily annexed to the duties themselves, which time is therefore there commanded, where and when the duty is commanded: but the time for a Sabbath is not such a time as naturally will and must attend the action, but is such a time as counsel (not nature) sees most meet, and especially That counsel which is most able to make the most equal proportions of time, which we know is not in the liberty or ability of men or Angels, but of God himself; for do but once imagine a time required out of the limits of what naturally attends the action, and it will be found necessarily to be a time determined by counsel: and therefore our adversaries should not think it as free for

man to change the Sabbath seasons, from the seventh to the fifth, or fourth, or tenth day, &c. as to alter and pick our times for private duties.

Thesis 132.

There is a double reason of proposing Gods example in the fourth Command, as is evident from the Commandment it self: the first was to perswade, the second was to direct. 1. To perswade man so to labour six days together, as to give the seventh, or a seventh appointed for holy rest, unto God; for so the example speaks, God labored six days, and rested the seventh, therefore do ye the like. 2. To direct the people of God to That particular Seventh, which for that time when the Law was given, God would have them then to observe, and that was that Seventh which did succeed the six dayes labour: and therefore for any to make Gods example of rest on That Seventh day, an argument that God commanded the observation of that Seventh day only, is a groundlesse assertion, for there was something more generally aimed at by setting forth this example, viz. to perswade men hereby to labour six days, and give God the seventh, which he should appoint, as well as to direct to that particular day which for that time (its granted) it also pointed unto; and therefore let the words in the Commandment be observed, and we shall finde mans duty 1. More generally set down, viz. to labour six days, and dedicate the seventh unto God, and then follows Gods perswasion hereunto from his own example, who when he had a world to make, and work to do, he did labour six days together, and rested the seventh; and thus a man is bound to do still: but it doth not follow, that he must rest that particular seventh only, on which God then rested; or that that seventh (though we grant it was pointed unto) was only aimed at in this example: the binding power of all examples whatsoever (and therefore of this) being *ad speciem actus* (as they call it) to that kind of act, and not to the *individuum actionis* only, or to every particular accidental circumstance therein; If indeed man was to labor six days in memorial only of the six days of Creation, and to rest a Seventh day in memorial only of Gods rest and cessation from Creation, it might then carry a fair face, as if this example pointed at the observation of that particular seventh only; but look as our six days labour is ap-

pointed for other and higher ends, then to remember the six days work of God, it being a moral duty to attend our callings therein; so the Seventh day of rest is appointed for higher and larger ends (as *Didocleavius* observes) then only to remember that notable rest of God from all his works, it being a moral duty to rest the Seventh day in all holiness.

Thesis 133.

133.

It was but accidental, and not of the essence of the Sabbath day, that that particular Seventh from the creation should be the Sabbath; for the Seventh day Sabbath being to be mans rest day, it was therefore suitable to Gods wisdom to give man an example of rest from himself, to encourage him thereunto (for we know how strongly examples persuade) now rest being a cessation from labour, it therefore supposes labour to go before; hence God could not appoint the first day of the Creation to be the Sabbath, because he did then but begin his labour; nor could he take any the other days, because in them he had not finished his work, nor rested from his labour, therefore Gods rest fell out upon the last of seven succeeding six of labour before; so that if there could have been any other day as fit then for exemplary rest, as this; and as afterward it fell out in the finishing of the work of redemption, it might have been as well upon such a day as this, but it was not then so: and hence the rest-day fell as it were accidentally upon this: and hence it is, that Gods example of rest on that particular day doth not necessarily bind us to observe the same seventh day: moral examples not alway binding in their accidentals (as the case is here) although it be true that in their essentials they alway doe.

Thesis 134.

134.

Wal. dissert.
cap. I. Jun.
Annal. Explic.
in Lev. 25.

There is no strength in that reason, that because one day in seven is to be consecrated unto God, that therefore one year in seven is to be so also, as of old it was among the Jews; for beside what hath been said formerly, viz. that one year in seven was meerly ceremonial, one day in seven is not so (saith *Wallaus*) but moral; God gave no example (whose example is onely in moral things) of resting one year in seven, but he did of resting one day in seven. I say, beside all this, it is observable what

notes herein, The Lord (saith he) challengeth one day in seven *jure creationis*, by right of creation; and hence requires it of all men created: but he challenged one year in seven, *jure peculiaris possessionis*, i. by right of peculiar possession, the Land of Canaan being the Lords land in a peculiar manner, even a type of Heaven, which every other Country is not; and therefore there is no reason that all men should give God one seventh year, as they are to give him one seventh day: By the observation of one day in seven (saith he) men profess themselves to be the Lords, and to belong unto him, who created and made them; and this profession all men are bound unto: but by observation of one year in 7, they professed thereby that their Country was the Lords, and themselves the Lords tenants therein, which all Countreys (not being types of Heaven) cannot nor ought to doe; and therefore there is not the like reason urged to the observation of a seventh year, as of a seventh day.

Thesis 135.

135.

Look therefore as 'tis in the second Commandment, although the particular instituted worship is changed under the Gospel, from what it was under the Law, yet the general duty required therein of observing Gods own instituted worship is moral and unchangeable: so 'tis in the fourth Commandment, where though the particular day be changed, yet the duty remains moral and unchangeable in observing a seventh day; there is therefore no reason to imagine that the general duty contained in this precept is not moral, because the observance of the particular day is mutable; and yet this is the fairest colour, but the strongest refuge of lies, which their cause hath, who hold a seventh day to be merely ceremonial.

Thesis 136.

136.

If it be a moral duty to observe one day in seven, then the observation of such a day, no more infringeth Christian liberty, then obedience to any other moral law, one part of our Christian liberty consisting in our conformity to it, as our bondage consists in being left to sin against it; and therefore that argument against the morality of one day in seven is very feeble, as if Christian liberty was hereby infringed.

Thesis 137.

137.

It was meet that God should have special service from man, and therefore meet for himself to appoint a special time for it: which time though it be a circumstance, yet in such a circumstance as hath a special influence into any business, not only humane, but also divine; and therefore it be naturally, it may be also ethically and morally good, contributing much also to what is morally good: and therefore the determination of such a time for length, frequency, and holiness, may be justly taken in among the moral laws: he that shall doubt of such a powerful influence of special time for the furthering of what is specially good, may look upon the art, skill, trade, learning, nay grace itself perhaps, which he hath got by the help of the improvement of time: a prophane and religious heart, are seen and accounted of according to their improvements of time, more or lesse, in holy things: Time is not therefore such a circumstance as is good only because commanded, (as the place of the Temple was) but it is commanded because it is good, because time, nay, much time, reiterated in a weekly seventh part of time, doth much advance and set forward that which is good.

Thesis 138.

138.

That Law which is an homogeneous part of the moral law, is moral: but the fourth Commandment is such a part of the moral law, and therefore it is moral; I do not say, that that Law which is set and placed among the moral laws in order of writing (as our adversaries too frequently mistake us in) that it is therefore moral, for then it might be said as well, that the Sabbath is ceremonial, because it is placed in order of writing among things ceremonial, *Lev. 23.* but if it be one link of the chain, and an essential part of the moral law, then its undoubtedly moral; but so it is, for its part of the Decalogue, nine parts whereof all our adversaries we now contend with confesse to be moral; and to make this fourth ceremonial, which God hath set in the heart of the Decalogue, and commanded us to remember to keep it above any other Law, seems very unlike to truth, to a serene and sober mind, not disturbed with such mud, which usually lies

at the bottom of the heart, and turns light into darkness: and why one ceremonial precept should be shuffled in among the rest which are of another Tribe, Linage, and Language, hath been by many attempted, but never soundly cleared unto this day: surely if this Commandment be not moral, then there are but nine Commandments left to us of the moral law, which is expressly contrary to Gods account, *Deut. 4.*

To affirm that all the commands of the Decalogue are moral, yet every one in his proportion and degree, and that this of the Sabbath is thus moral, viz. in respect of the purpose and intent of the Law-giver, viz. That some time be set apart, but not moral in respect of the letter in which it is express: it is in some sense formerly explained, true, but in his sense who endeavours to prove the Sabbath ceremonial, while he saith it is moral, is both dark and false: for if it be said to be moral only in respect of some time to be set apart, and this time an *individuum vagum*, an indeterminate time, beyond the verges of a seventh part of time; then there is no more morality granted to the fourth Commandment, then to the Commandment of building the Temple, and observing the New Moons, because in Gods command to build the Temple, the general purpose and intention of the Law-giver was that some place be appointed for his publick worship, and in commanding to observe New Moons, that some time be set apart for his worship, and so there was no more necessity of putting Remember to keep the Sabbath holy, then to remember to keep holy the New Moons: And look as the commandment to observe New Moons, cannot in reason be accounted a moral commandment, because there is some general morality in it, viz. for to observe some time of worship, so neither should this of the Sabbath be upon the like ground of some general morality mixed in it; and therefore for Mr. Ironside to say, that the law of the Sabbath is set among the rest of the moral precepts, because it is mixtly ceremonial, having in it something which is moral, which other ceremonial commands (he saith) have not, is palpably untrue; for there is no ceremonial law of observing Jewish Moons and Festivals, but there was something generally morall in them, viz. That (in respect of the purpose and intention of the Law-giver) some time be set apart for God, just as he makes this of keeping the Sabbath.

Thesis 139.

139.
Prim. par. 2. c. 6

To imagine that there are but nine moral precepts in deed; and that they are called ten in respect of the greater part according to which things are usually denominated, is an invention of Mr. *Primrose*, which contains a pernicious and poisonful seed of making way for the tazing out of the Decalogue more laws than one: for the same answer will serve the turn for cashiering three or four more, the greater part (suppose six) remaining moral, according to which the denomination ariseth: For although it be true, that sometime the denomination is according to the greater part, viz. when there is a necessity of mixing divers things together, as in a heap of corn with much chaff, or a Butt of wine where there be many lees, yet there was no necessity of such a mixture and jumbling together of morals and ceremonials here: Mr. *Primrose* tells us that he doth not read in Scripture, that all the Commandments are without exception called moral, and therefore why may there not (saith he) be one ceremonial among them? But by this reason he may as well exclude all the other nine from being moral also; for I read not in Scripture, that any one of them is stiled by that name, *Moral*: And although it be true which hee saith, That Covenants among men consist sometime together of divers articles, as also that Gods Covenant (taken in some sense) sometimes did so; yet the Covenant of God made *with all men*, (as we shall prove the Decalogue is) ought not to be so mingled, neither could it bee so without apparent contradiction, viz. That here should be a Covenant which bindeth all men in all things to observe it, and yet some part of it being ceremonial, should not bind all men in all things it commands: nor is there indeed any need of putting in one ceremonial law, considering how easily they are and may be reduced to sundry precepts of the moral law as *appendices* thereof, without such shuffling as is contended for here.

Thesis 140.

140.

If this law be not moral, Why is it crowned with the same honour, that the rest of the moral precepts are? if its dignity be not equal with the rest, Why hath it been exalted

The Morality of the Sabbath.

141.

exalted so high in equal glory with them ? Were the other nine spoken immediately by the voice of God on Mount Sinai, with great terrour and majesty before all the people ? Were they written upon Tables of stone with Gods own finger twice ? Were they put into the Ark as most holy and sacred ? so was this of the Sabbath also: Why hath it the same honour, if it be not of the same nature with the rest ?

Thesis 141.

Our adversaries turn every stone to make answer to this known argument, and they tell us that its disputable and very questionable, whether this law was spoken immediately by God, and not rather by Angels: But let it be how it will be, yet this law of the Sabbath was spoken and written, and laid up as all the rest were, and therefore had the same honour as all the rest had, which we doubt not to be moral ; and yet I think it easie to demonstrate, that this law was immediately spoken by God, and the reasons against it are long since answered by *Junius*, on *Heb. Jun. Paral.* 2. 2, 3. but its uselesse here to enter into this controversy.

Thesis 142.

Nor do I say, that because the law was spoken by God immediately, that therefore it is moral ; for he spake with *Abraham, Job, Moses* in the Mount, immediately about other matters then moral laws ; but because he thus spake, and in such a manner openly, and to all the people, young and old, Jews, and Profelyte Gentiles then present, with such great glory, and terrour, and majesty ; Surely it stands not (saith holy *Brightman*) with the majesty of the universal Lord, who is God nor only of the Jews, but also of the Gentiles, speaking thus openly (not privately) and gloriously and most immediately, to prescribe laws to one people only which were small in number, but wherewith all Nations alike should be governed : Mr. *Ironside* indeed thinks that the Lord had gone on to have delivered all the other ceremonials in the like manner of speech from the Mount, but that the fear and cry of the people (that he would speak no more to them) stopp him ; but the contrary is most evident, viz. that before the people cryed out, the Lord made a stop of himself, and therefore is laid to add no more, *Deut. 5. 22*, It was a glory of the Gospel above

142.

B. Manusc. of
Sab.

above all other messages, in that it was immediatly spoken by Christ, *Heb. 1. 2. & 2. 3.* and so Gods immediat publication of the moral law puts a glory and honour upon it above any other laws; and therefore while Mr. *Ironside* goes about to put the same honour upon ceremonial laws, he doth not a little obscure and cast dishonour upon those that are moral, by making this honour to be common with ceremonial and not proper only to moral laws.

Thesis 143.

143.

Nor do I say, that the writing of the law on stone argues it to be moral (for some laws not moral were mediately writ on stone by *Joshuah*, *Josh. 8. 32.*) but because it was writ immediatly by the finger of God on such Tables of stone, and that not once but twice; not on paper or parchment, but on stone, which argues their continuance; and not on stone in open fields, but on such stone as was laid up in the Ark, a place of most safety, being most sacred, and a type of Christ who kept this law, and upon whose heart it was writ, *Psal. 40. 6, 7.* to satisfie justice, and to make just and righteous before God, all that shall be saved, of all whom, the righteousnesse of this law, according to justice, was to be exacted; what do these things argue, but at least thus much, that if any law was to be perpetuated, this surely ought so to be? Mr. *Primrose* tells us, that the writing upon stone did not signifie continuance of the law, but the hardnesse of their stony hearts, which the law writ upon them was not able to overcome; and 'tis true, that the stony Tables did signifie stony hearts, but its false that the writing on stone did not signifie continuance also, according to Scripture-phrase: For all the children of God have stony hearts by nature; now God hath promised to write his Law upon such hearts as are by nature stony, and his writing of them there implies the continuance of them there; so that both these might stand together, and the similitude is fully thus, viz. The whole Law of God was writ on Tables of stone, to continue there: so the whole Law of God is writ on stony hearts by nature, to continue thereon.

Thesis 144.

144:

Only moral laws, and all moral laws, are thus summarily

ly and generally honoured by God: the ten Commandments being Christian pandects and common heads of all moral duties toward God and men; Under which generals, all the particular moral duties in the Commentaries of the Prophets and Apostles, are virtually comprehended and contained; and therefore Mr. Primrose's argument is weak, who thinks that this honour put upon the Decalogue doth not argue it to be moral, *Because then many other particular moral laws set down in Scripture, not in Tables of stone, but in parchments of the Prophets and Apostles, should not be moral:* For we do not say that all moral laws particularly were thus specially honoured, but that all and only moral laws summarily were thus honoured; in which summaries, all the particulars are contained, and in that respect equally honoured. It may affect ones heart with great mourning, to see the many inventions of mens hearts to blot out this remembrance of the Sabbath day; they first cast it out of Paradise, and shut it out of the world until Moses time; when in Moses time its published as a law, and crowned with the same honour as all other moral laws, yet then they make it to be but a ceremonial law, continuing only until the coming of Christ; after which time it ceaseth to be any law at all, unless the Churches constitution shall please to make it so, which is worth of all.

Thesis 145.

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Every thing indeed which was published by Gods immediate voice in promulgating of the law, is not moral and common to all; but some things so spoken may be peculiar and proper to the Jews; because some things thus spoken were promises or motives only; annexed to the law, to persuade to the obedience thereof; but they were not laws; for the question is, *whether all laws spoken and writ thus immediately were not moral;* but the argument which some produce against this is, *From the promise annexed to the fifth Command, concerning long life, and from the motive of redemption out of the house of bondage, in the preface to the Commandments, both which (they say) were spoken immediately, but yet were both of them proper unto the Jews:* But suppose the promise annexed to the fifth Commandment be proper to the Jews, and ceremonial, as Mr. Primrose pleads, (which yet many strong reasons from Ephes. 6. 2. may induce one to deny) what is this to the question, which

Wal. diff. de 4.
prac. c. 3.

which is not concerning *Promises*, but *Commandments* and *Laws*: Suppose also that the motive in the Preface of the Commandments literally understood is proper to the Jews; yet this is also evident, that such reasons and motives as are proper to some, and perhaps ceremonial, may be annexed to *moral laws*, which are common to all; nor will it follow, that *laws* are therefore not common, because the motives thereto are proper: We that dwell in *America* may be persuaded to love and fear God (which are moral duties) in regard of our redemption and deliverances from out of the vast sea-storms we once had, and the tumults in *Europe* which now are, which motives are proper to our selves. Promises and motives annexed to the Commandments, come in as means to an higher end, viz. obedience to the laws themselves; and hence the laws themselves may be moral, and these not so, though immediately spoken, because they be not chiefly nor lastly intended herein. I know *Wallaus* makes the Preface to the Commandments a part of the first Commandment, and therefore he would hence inferre, that some part (at least) of a Commandment is proper to the Jews; but if these words contain a motive pressing to the obedience of the whole, how is it possible that they should be a part of the law or of any one law? For what force of a law can there be in that which onely declares unto us who it is that redeemed them out of *Egypt* bondage? For it cannot be true, (which the same Author affirms) that in these words is set forth only who that God is whom we are to have to be our God in the first Commandment; but they are of larger extent, shewing us who that God is whom we are to worship, according to the first Commandment, and that with his own worship, according to the second, and that reverently, according to the third, and whose day we are to sanctifie, according to the fourth, and whose will we are to do in all duties of love toward man, according to the several duties of the second Table: and therefore this declaration of God is no more a part of the first then of any other Commandment, and every other Commandment may challenge it as a part of themselves as well as the first.

Thesis 146.

146: It is a truth as immovable as the pillars of Heaven, That God

God hath given to all men universally a rule of life to conduct them to their end: Now if the whole Decalogue be not it, what shall? The Gospel is the rule of our faith, but not of our spiritual life, which flows from faith, *Gal. 2.20. Job. 5.24.* The law therefore is the rule of our life; now if nine of these be a compleat rule without a tenth, exclude that one, and then who sees not an open gap made for all the rest to go out at also? For where will any man stop, if once this principle be laid, viz. That the whole law is not the rule of life? May not Papists blot out the second also, as some of *Cassanders* followers have done all but two; and as the *Antinomians* at this day doe all? and have they not a good ground laid for it, who may hence safely say, that the Decalogue is not a rule of life for all? Mr. *Primrose*, that hee might keep himself from a broken head here, sends us for salve to the light of nature, and the testimony of the Gospel, both which (saith he) maintain and confirm the morality of all the other Commandments, except this one of the Sabbath. But as it shall appear that the law of the Sabbath hath confirmation from both (if this direction was sufficient and good) so it may be in the mean time considered why the Gentiles who were universal Idolaters, and therefore blotted out the light of nature (as Mr. *Primrose* confesseth) against the second Commandment, might not as well blot out much of that light of nature about the Sabbath also; and then how shall the light of nature be any sufficient discovery unto us of that which is moral, and of that which is not?

Thesis 147.

There is a law made mention of, *Jam. 2. 10.* whose parts are so inseparably linked together, that whosoever breaks any one is guilty of the breach of all; and consequently whosoever is called to the obedience of one, is called to the obedience of all, and consequently all the particular laws which it contains are homogeneal parts of the same *Totum* or whole law: If it be demanded, What is this law? the answer is writ with the beams of the Sun, that 'tis the whole moral law contained in the Decalogue: For 1. The Apostle speaks of such a Law which not only the Jews, but all the Gentiles are bound to observe: and for the breach of any one of which, not only the Jews but the Gentiles also were guilty of the breach of all, and therefore it cannot be meant of the ceremonial law which did neither bind Gentiles

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Prim. part. 2. c.
19. S. 15.

Gentiles or Jews, at that time wherein the Apostle writ. 2. He speaks of such a Law as is called a royal Law, and a law of liberty, v. 8. 12. which cannot be meant of the ceremonial law in whole or in part, which is called a law of bondage, not worthy the royal and kingly spirit of a Christian to stoop to, Gal. 4. 9. 3. 'Tis that law by the works of which all men are bound to manifest their faith, and by which faith is made perfect, v. 22. which cannot be the Ceremonial nor Evangelical, for that is the law of faith: and therefore its meant of the law moral. 4. 'Tis that law of which, *Thou shalt not kill* nor *commit adultery* are parts, v. 11. Now these laws are part of the Decalogue only, and whereof it may be said, he that said *Thou shalt not commit adultery*, said also, *Remember to keep the Sabbath holy*: and therefore the whole Decalogue, & not some parts of it only, is the moral law, from whence it is manifest, that the Apostle doth not speak (as Mr. Primrose would interpret him) of offending against the Word at large, and of which the Ceremonial Laws were a part, but of offending against that part of the Word, to wit, the moral law, of which, *he that offends against any one is guilty of the breach of all*; hence also, his other answer falls to the dust, viz. that the fourth command is no part of the law, and therefore the not observing of it is no sin under the New Testament, because it was given only to the Jews, and not to us: for if it be a part of the Decalogue, of which the Apostle only speaks, then 'tis a meer begging of the question, to affirm that it is no part of the Law to Christians: but we see the Apostle here speaks of the Law, and the Royal law, and the Royal law of Liberty: his meaning therefore must be of some special law which hee calls *κατ' ἐξουίαν*, *The law*: now if he thus speaks of some special law, what can it be but the whole Decalogue, and not a part of it only? as when he speaks of the Gospel *κατ' ἐξουίαν*, he means not some part, but the whole Gospel also: and if every part of the Decalogue is not moral, how should any man know from any law or rule of God what was moral, and what not; and consequently what is sinful, and what not? if it be said, by the light of nature; we have proved that this is a blind and corrupt Judge, as it exists in corrupt man: if it be said by the light of the Gospel, this was then to set up a light unto Christians to discern it by, but none to the Jews while they wanted the Gospel, as dispensed to us now: *many moral*

moral laws also are not mentioned in the Gospel, it being but accidental to it to set forth the Commandments of the law.

Thesis 148.

If Christ came to fulfill and not to destroy the Law, *Matth 5. 17.* then the Commandment of the Sabbath is not abolished by Christs coming; if not one jot, prick or title of the law shall perish, much lesse shall a whole law perish or be destroyed by the coming of Christ.

149.

Thesis 149.

'Tis true indeed, that by Law and Prophets is sometimes meant their whole doctrine, both ceremonial, moral, and Prophetical, which Christ fulfilled personally, but not so in this place of *Matthew*; but by law is meant the moral law, and by Prophets those Prophetical illustrations and interpretations thereof, in which the Prophets do abound: for 1. The Lord Christ speaks of that law only, which whosoever should teach men to break & cast off, he should be least in the kingdome of Heaven, *Mat. 5. 19.* but the Apostles did teach men to cast off the Ceremonial Law, and yet were never a whit less in the Kingdom of heaven. 2. He speaks of that law by conformity to which all his true Disciples should exceed the righteousness of Scribes and Pharisees: but that was not by being externally ceremonious or moral, but by internal conformity to the spiritualness of Gods Law, which the Pharisees then regarded not. 3. Christ speaks of the least Commandments, and of these least Commandments, *μία τῶν ἐλαφίων τούτων τῶν ἐλαφίων*, now what should those least Commandments be, but those which he afterward interprets of rash anger, adulterous eyes, unchaste thoughts, love to enemies? &c. which are called least, in opposition to the Pharisaical Doctors conceits in those times, who urged the grosse duties commanded, and condemned men only for grosse sins forbidden; as if therein consisted our compleat conformity to the law of God: and therefore by the least of those Commandments is meant no other then those which he afterward sets down in his spiritual interpretation of the law, *ver. 21.* never a one of which Cammandments are ceremonial, but moral laws; and although Mr. *Primrose* thinks that there is no connexion between the seventeenth, and the other expositors verses of the law which follow, yet who- soever

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whosoever ponders the Analysis impartially, shall finde it otherwise: even from the 17 verse to the end: the conclusion of which is, *to be perfect as our heavenly Father is perfect*, who is never made a pattern of perfection to us in ceremonial, but only in moral matters: 'tis true indeed, (which some object) that there is mention made of Altar and Sacrifice, *ver. 23.* which were ceremonials: but there is no law about them, but only a moral law of love is thereby prest with allusion to the ceremonial practise in those times: he speaks also about divorce, but this is but accidentally brought to shew the morality of the law of adultery; the law of retaliation wants not good witnesses to testify to the morality of it, but I rather think 'tis brought in to set forth a moral law against private revenge. Our Saviour indeed doth not speak particularly about the law of the Sabbath, as he doth of killing, and adultery, &c. but if therefore it be not moral, because not spoken of here, then neither the first, second, or fifth Command are moral, because they are not expressly opened in this Chapter; for the scope of our Saviour was to speak against the Pharisaical interpretations of the law, in curtalling of it, in making grosse murder to be forbidden, but not anger; adultery to be forbidden, but not lust; which evil they were not so much guilty of in point of the Sabbath: but they rather made the Phylacteries of it too broad by overmuch strictnesse, which our Saviour therefore elsewhere condemns, but not a word tending to abolish this law of the Sabbath.

Thesis 150.

150.

If therefore the Commandment is to be accounted moral, which the Gospel re-inforceth, and commends unto us (according to Mr. *Primrose* principles) then the fourth Commandment may well come into the account of such as are moral, but the places mentioned and cleared out of the New Testament evince thus much: The Lord Jesus coming not to destroy the law of the Sabbath, but to establish it: and of the breach of which one law he that is guilty, is guilty of the breach of all.

Thesis 151.

151.

If the observation of the Sabbath had been first imposed

sed upon man since the fall, and in special upon the people of the Jews at mount *Sinai*, there might be then some colour and reason to cloath the Sabbath with rags, and the worn-out garments of Ceremonialness: but if it was imposed upon man in *innocency*, not only before all types and ceremonies, but also before all sin; and upon *Adam* as a common person, as a Commandment not proper to that estate, nor as to a particular person and proper to himself: then the morality of it is most evident; our adversaries therefore lay about them here, that they might drive the Sabbath out of *Paradise*, and make it a thing altogether unknown to the state of *innocency*: which if they cannot make good, their whole frame against the morality of the Sabbath, falls flat to the ground; and therefore it is of no small consequence to clear up this truth, *viz.* That *Adam* in *innocency*, and in him all his posterity were commanded to sanctifie a weekly Sabbath.

Thesis 152.

One would think that the words of the Text, *Gen. 2. 2, 3.* were so plain to prove a Sabbath in that innocent estate, that there could be no evasion made from the evidence of them; for it is expressly said, that the day the Lord rested, the same day the Lord blessed and sanctified; but we know he rested the Seventh day immediatly after the Creation, and therefore he immediatly blessed and sanctified the same day also: for the words run copulatively, he rested the Seventh day, and he blessed and sanctified that day; but its strange to see not only what odde evasions men make from this clear truth, but also what curious Cabilismes and fond interpretations men make of the Hebrew Text, the answer to which learned *Rivet* hath long since made, which therefore I mention not.

152.

Thesis 153.

The words are not thus copulative in order of story, but in order of time: I say not in order of story and discourse; for so things far distant in time, may be coupled together by this copulative particle *And*; as *Mr. Primrose* truly shews, *Exod. 16. 32, 33. 1 Sam. 17. 54.* but they are coupled and knit together in respect of time; for it is the like phrase which *Moses* immediatly after useth, *Gen. 1. 1, 2.* where 'tis said, *God created man in his Image, and blessed them,*

153.

them, and called their names, &c. which were together in time; so 'tis here, the time God rested, that time God blessed; for the scope of the words, *Gen. 2. 1, 2, 3.* is to shew what the Lord did that seventh day, after the finishing of the whole Creation in six days, and that is, *He blessed and sanctified it.* For look as the scope of *Moses* in making mention of the six days orderly, was to shew what God did every particular day; so what else should be the scope in making mention of the seventh day, unless it was to shew what God did then on that day? and that is, he then rested, and blessed and sanctified it, even then in that state of innocency.

Thesis 154.

154.

Prim. par. 2. c. 1
S. 14.

God is said, *Gen. 2. 1, 2, 3.* to bless the Sabbath as he blessed other creatures, but he blessed the creatures at that time they were made, *Gen. 1. 12, 28.* and therefore he blessed the Sabbath at that time he rested; Shall Gods work be presently blessed, and shall his rest be then without any? Was Gods rest a cause of sanctifying the day many hundred yeers after (as our adversaries say) and was there not as much cause then when the memory of the Creation was most fresh, which was the fittest time to remember Gods work in? Mr. *Primrose* tells us, that the creatures were blessed with a present benediction, because they did constantly need it; but there was no necessity (he saith) that man should solemnize the seventh as soon as 'tis made; but as we shall shew, that man did then need a special day of blessing, so 'tis a sufficient ground of believing that then God blessed the day when there was a full and just, and sufficient cause of blessing, which is Gods resting; it being also such a cause as was not peculiar to the Jews many hundred yeers after, but common to all mankind.

Thesis 155.

155.

The Rest of God (which none question to be in innocency immediatly after the Creation) was either a natural rest (as I may call it) that is, a bare cessation from labour, or an holy rest, i. a rest set apart in *exemplum*, or for example, and for holy uses; but it was not a natural rest meerly: for then it had been enough to have said, that

at the end of the sixth day God rested; but we see God speaks of a day, the *seventh day*. God hath rested with a natural rest or cessation from Creation ever since the end of the first six days of the world until now; why then is it said, that God rested the seventh day? Or why is it not rather said, that he began his rest on that day; but that it is limited to a day? Certainly this argues, that he speaks not of natural rest merely, or that which *ex natura rei* follows the finishing of his work; for its then an unfit and improper speech to limit Gods rest within the circle of a day; and therefore he speaks of an holy rest then appointed for holy uses as an example for holy rest; which may well be limited within the compass of a day; and hence it undeniably follows, that if God rested in innocency with such a rest; then the seventh day was then sanctified, it being the day of holy rest.

Thesis 156.

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It cannot be shewn that ever God made himself an example of any act, but that in the present example there was and is a present rule, binding immediately to follow that example: if therefore from the foundation of the world, God made himself an example in six days labour and in a seventh days rest, why should not this example then and at that time of innocency be binding? there being no example which God sets before us, but it supposeth a rule binding us immediately thereunto? The great and most high God could have made the world in a moment or in an hundred yeers, why did he make it then in six days, and rested the seventh day, but that it might be an example to man? Its evident that ever since the world began, mans life was to be spent in labour and action which God could have appointed to contemplation only; nor will any say that his life should be spent only in labour, and never have any special day of rest (unless the *Antinomians* who herein sin against the light of nature) if therefore God was exemplary in his six days labour, why should any think but that he was thus also in his seventh days rest? Pointing out unto man most visibly (as it were) thereby on what day he should rest: A meet time for labour was a moral duty since man was framed upon earth, God therefore gives man an example of it in making the world in six days: A meet time for holy rest, the end of all holy and

Ironf. Q. 1.6.4.

and honest labour, was much more moral (the end being better then the means) why then was not the example of this also seen in Gods rest? Mr. Ironside indeed is at a stand here, and confesseth his ignorance *In conceiving how Gods working six days should be exemplary to man in innocency, it being not preceptive but permissive only to man in his apostasie.* But let a plain analysis be made of the motives used to presse obedience to the fourth command, and we shall find (according to the consent of all the Orthodox not prejudiced in this controversie) that Gods example of working six days in creating the world, is held forth as a motive to presse Gods people to do all their work within six days also; and the very reason of our labour and rest now, is the example of Gods labour and rest then, as may also appear, *Exod. 31. 17.* And to say that those words in the Commandment (*viz. Six days thou shalt labour*) are no way preceptive but merely promissive, is both crosse to the expresse letter of the Text, and contrary to moral equity to allow any part of the six days for sinful idlenesse or neglect of our weekly work, so far forth as the rest upon the Sabbath be hindered hereby.

Thesis 157.

157.

The word *Sanctified* is variously taken in Scripture, and various things are variously and differently sanctified: yet in this place when God is said to *sanctifie* the Sabbath, *Gen. 2. 2, 3.* it must be one of these two ways: either, 1. By infusion of holinesse and sanctification into it, as holy men are said to be sanctified: Or, 2. By separation of it from common use, and dedication of it to holy use, as the Temple and Altar are said to be sanctified.

Thesis 158:

158.

God did not sanctifie the Sabbath by infusion of any habitual holinesse into it, for the circumstance of a seventh day is not capable thereof, whereof only rational creatures, men and Angels are.

Thesis 159.

159.

It must therefore be said to be sanctified in respect of its separation from common use, and dedication to holy use, as the Temple and Tabernacle were, which yet had no inherent holinesse in them.

Thesis

The Morality of the Sabbath.

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Thesis 160.

Now if the Sabbath was thus sanctified by *dedication*; it must be either for the use of God, or of man, *i.* either that God might keep this holy day, or that man might observe it as an holy day to God; but what dishonour is it to God to put him upon the observation of an holy day? and therefore it was dedicated and consecrated for mans sake and use, that so he might observe it as holy unto God.

160.

Thesis 161.

This day therefore is said to be sanctified of God that man might sanctifie it and dedicate it unto God; and hence follows, that look as man could never have lawfully dedicated it unto God, without a precedent institution from God, so the institution of God implies a known command given by God unto man thereunto.

161.

Thesis 162.

'Tis therefore evident, that when God is said to sanctifie the Sabbath, *Gen. 2. 2, 3.* that man is commanded hereby to sanctifie it, and dedicate it to the holy use of God: *Jun. in Gen. 2. Sanctificare est sanctificari mandare, saith Junius:* And therefore if Mr. *Primrose* and others desire to know where God commandeth the observation of the Sabbath in *Gen. 2. 2.* they may see it here necessarily implied in the word *Sanctifie*: And therefore if God did sanctifie the Sabbath immediatly after the Creation, he commanded man to sanctifie it then; for so the word *Sanctified* is expressly expounded by the holy Ghost himself, *Deut. 5. 15.* Wee need not therefore seek for wood among trees, and enquire where and when and upon what ground the Patriarchs before *Moses* observed a Sabbath, when as it was famously dedicated and sanctified, *i.* commanded to be sanctified, from the first foundation of the world.

162.

Thesis 163.

Our adversaries therefore dazled with the clearnesse of the light shining forth from the Text, *Gen. 2. 2.* to wit, that the Sabbath was commanded to be sanctified before the fall, dolly to their shifts, and seek for refuge from several answers;

163.

answers; sometimes they say 'tis sanctified by way of destination, sometimes they tell us of anticipation, sometime they think the Book of *Genesis* was writ after *Exodus*, and many such inventions; which because they cannot possibly stand one with another, are therefore more fit to vex and perplex the mind, then to satisfie conscience; and indeed doe argue much uncertainty to be in the mindes of those that make these and the like answers, as not knowing certainly what to say, nor where to stand: yet let us examine them.

Thesis 164.

164.

To imagine that the Book of *Genesis* was writ after *Exodus*, and yet to affirm that the Sabbath in *Genesis* is said to be sanctified and blest, only in way of destination, i. because God destined and ordained that it should be sanctified many years after, seems to be an ill-favoured and mishapen answer, & no way fit to serve their turn who invent it: for if it was writ after *Exodus*, what need was there to say that it was destined and ordained to be sanctified for time to come? when as upon this supposition the Sabbath was already sanctified for time past, as appears in the story of *Exodus* 19.20. And therefore Mr. *Primrose* translates the words thus, that God rested, and hath blessed and hath sanctified the seventh day, as if *Moses* writ of it as a thing past already; but what truth is there then to speak of a destination for time to come? I know *Junius* so renders the Hebrew words, as also the word *Rested*. but we know how many ways some of the Hebrew Textes look, nor is it any matter now to trouble our selves about them; this only may be considered, That it is a most uncertain shift to affirm that *Genesis* was writ after *Exodus*; Mr. *Ironsides* tells us he could give strong reasons for it, but he produceth none; and as for his authorities from human testimonies, we know it is not fit to weigh our truth by humane suffrages; and yet herein they doe not cast the scale for *Genesis* to be writ after *Exodus*; for although *Beda*, *Abulensis*, and divers late Jesuites do affirm it; yet *Eusebius*, *Catharinus*, *Alcuinus*, à *Capide*, and sundry others, both Popish and Protestant writers, are better judgemented herein; and their reasons for *Genesis* to be the first-born, as it is first set down, seem to be most strong: The casting of this cause therefore depends not upon

upon such uncertainties; and yet if this disorder were granted, it will do their cause no good, as, if need were, might be made manifest.

Thesis 165.

165.

Ironsi. Q. I. c. 4.

Mr. Ironside confesseth, That Gods resting and sanctifying the Sabbath; are coetaneous, and acknowledgeth the connexion of them together at the same time, by the copulative And, and that as God actually rested, so he actually sanctified the day: but this sanctification which he means is nothing else but destination, or Gods purpose and intention to sanctifie it afterward: so that in effect this evasion amounts to thus much, viz. that God did actually purpose to sanctifie it, about 2500. yeers after the giving of the Law, but yet did not actually sanctifie it, and if this be the meaning, it is all one as if he had said in plain terms, viz. that when God is said to sanctifie the Sabbath, he did not indeed sanctifie it, only he purposed so to do; and although Mr. Primrose and himself tells us that the word sanctifie signifies in the Original some time to prepare and ordain, so it may bee said that the word signifies sometimes to publish and proclaim: if they say that this later cannot be the meaning, because we read not in Scripture of any such proclamation that this should be the Sabbath, the like may be said (upon the reasons mentioned) concerning their destination of it thereunto. Again, if to sanctifie the day be only to purpose and ordain to sanctifie it, then the Sabbath was no more sanctified since the Creation, then *ab aeterno*, and before the world began, for then God did purpose that it should be sanctified: but this sanctification here spoken of seems to follow Gods resting, which was in time, and therefore it must be understood of another sanctification then that which seems to be before all time. Again, as God did not blesse the Sabbath in way of destination, so neither did he sanctifie it in way of destination: but he did not blesse it in way of destination, for let them produce but one Scripture where the word blessed is taken in this sense, for a purpose only to blesse: indeed they think they have found out this purpose to sanctifie in the word sanctified, *Isa. 13. 3.* but where will they find the like for the word blessed also? for as the day was blessed, so it was sanctified, and yet I think that the *Medes* and *Persians* in *Isa. 13. 3.* are

not called Gods sanctified ones, because they were designated to be sanctified for that work, but because they were so prepared for it, as that they were actually separated by Gods Word for the accomplishment of such work: but our adversaries will not say, that God did thus sanctify the Sabbath in Paradise by his Word: and yet suppose they are called his sanctified ones in way of destination, yet there is not the like reason to interpret it here, for in *Isa. 13. 3.* God himself is brought in immediately speaking, before whose eternal eyes all things to come are as present, and hence he might call them his sanctified ones, but in this place of *Gen. 2. 2.* *Moses* (not God immediately) speaks of this sanctifying in way of Historical narration only; this destination which is stood so much upon is but a meer imagination.

Thesis 166.

166.

It cannot be denied but that it is a usual thing in Scripture to set down things in way of *Prolepsis* and *Anticipation*, as they call it, i. to set down things aforehand in the history, which many yeers hapned and came after in order of time, but there is no such *Prolepsis* or *Anticipation* here (as our adversaries dream) so that when God is said to sanctify the Sabbath in *Genesis*, the meaning should be, that this he did 2500. yeers after the Creation, for this assertion wants all proof, and hath no other prop to bear it up, then some instances of Anticipations in other places of Scripture: the Jesuites from some unwary expressions of some of the Fathers, first started this answer, whom *Gomarus* followed, and after him sundry others Prelatically minded: but *Rivet*, *Ames*, and others, have scattered this mist long since, and therefore I shall leave but this one consideration against it, viz. That throughout all the Scripture we shall not find one *Prolepsis*, but that the history is evident and apparently false, unless we do acknowledge a *Prolepsis* and *Anticipation* to be in the story: so that necessity of establishing the truth of the history, only can establish the truth of a *Prolepsis* in the history: I forbear to give a taste thereof by any particular instances, but leave it to trial; but in this place alleged of *Gen. 2. 2.* can any say that the story is apparently false, unless we imagine a *Prolepsis*? and the Sabbath to be first sanctified in mount *Sinai*, *Exod. 20.* for

might

might not God sanctifie it in Paradise, as soon as Gods rest, the cause and foundation of sanctifying of it, was existing? will any say with *Gomarus*, that the Sabbath was first sanctified, *Exod. 16.* because God blessed them so much the day before with *Manna*, when as in the Commandment it self, *Exod. 20.* the reason of it is plainly set down to bee Gods resting on the seventh day, and sanctifying of it long before?

Gomar. Inv.
Sent. & Orig.
Sab. 126.

Thesis 167.

There is not the least colour of Scripture to make this blessing and sanctifying of the day to be nothing else but Gods magnifying, and liking of it in his own mind, rejoicing and as it were glorying in it, when he had rested from his works, and yet *M. Primrose* casts this block in the way for the blind to stumble at, supposing that there should be no such *Anticipation* as he pleads for: for surely if God blessed and sanctified the day, it was a real and an effectual sanctification and blessing, but this magnifying and glorying in it, in Gods mind, is no real thing in the blessed God, he having no such affections in him, but what is said to be in him that way is ever by some special effects: the simple and pure essence of God admitting no affections, *per modum affectus sed effectus*, as is truly and commonly maintained.

167.
Prim. part. 2.
cap. 2. § 1.

Thesis 168.

If God sanctified and commanded *Adam* to sanctifie the Sabbath, it was either that he himself should observe it personally, or successively in his posterity also: now there is no reason to think that this is a command peculiarly binding *Adam* himself only, there being the same cause for his posterity to observe a Sabbath, as himself had, which was Gods example of labour and rest; and if this was given to his posterity also, then it was a moral duty, and not a point of *meer order* proper to *Adam* to attend unto: yet *M. Primrose* for fear lest he should shoot short, in one of his answers, wherein he tells us, that it did derogate much from the excellency of *Adams* condition to have any one day for God appointed unto him: yet here notwithstanding he tells us, that if God had appointed such a day, it was no moral thing, nor yet a ceremony directing to Christ, but only as a point of order, which God was pleased then to subject him unto: and that

168.
Prim. part. 2.
c. 2. § 3.
Prim. part. 2.
ca. 2. § 19.

that a man may as well conclude that it was a moral thing to serve God in Eden, because it was a place which God had appointed Adam to serve him in, as the seventh day to be moral, because it was the time thereof: but this assertion is but a meer *passim*; for the Text tells us expressly, that God did both bless and sanctify the Seventh day in a special manner, as a thing of common concernment, but is never said to bless and sanctify the place of Eden. All men in Adam were made in the image of God, and was there but one thing in innocency wherein God made himselfe eminently exemplary in labour and rest? and shall we think that that one thing was rather a point of order proper to Adam, then a part of Gods image common to all? the appointment of that roial seat of Eden, was an act of heavenly bounty, and therefore might well be proper to him in that estate; but the appointment of the time for Gods special honour, was an act of justice, made and built upon a rule of common equity, as may appear out of the second edition of this Law in the fourth Commandment, and therefore might well be morally binding unto all, and not a point of meer order only for Adam to observe.

Thesis 169.

196:

If Adam had stood, all mankind might, and perhaps should have observed that particular seventh day for ever on earth: but look as Adam observed it not meerly because it was *That Seventh* (as hath been shewn) which was but secundarily and as it were accidentally moral: but because it was the *Seventh day* appointed of God, which is firstly and primarily moral; so although we now doe not observe that *Seventh day* which Adam did, yet the substance of the morality of this command given unto him is observed still by us, in observing the *Seventh day* which God hath appointed, to which the equity of this Command bindes generally all mankind: hence therefore it is of little force which some object, that if the Commandment to man in innocency be moral, that then we are bound to observe the same *Seventh day*, which Adam in innocency did: this is oft laid in our dish; but the answer is easie from what hath been said.

Thesis

If because we read not any expresse mention that the Patriarchs before *Moses* time did sanctifie a Sabbath, that therefore the Sabbath was not sanctified at that time, we may as well argue that it was not observed all the time of the *Judges*, nor of the Books of *Samuel*, because no expresse mention is made in those Books of any such thing: for if it be said, that there is no doubt but that they observed it, because it was published on mount *Sinai*, the like we may say concerning the Patriarchal times, who had such a famous manifestation of Gods mind herein, from the known story, Commandment and example of God in the first Creation, *Gen. 2. 2.* It is not said expressly that *Abram* kept the Sabbath, but he is commended for keeping Gods Commandments, *Gen. 26. 5.* and is not the Sabbath one of those Commandments, the breach of which is accounted the breaking of all? *Exod. 16. 27, 28.* and may we lawfully and charitably think that *Abram* neglected other moral duties, because they are not expressly mentioned? Again, it may be as well doubted of, whether the Patriarchs observed any day at all (which our adversaries confess to be moral) because it neither is expressly mentioned. Again, it may be said with as good reason, that the sacrifices which they offered were without warrant from God, because the Commandment for them is not expressly mentioned: but we know that *Abel* by faith offered, and faith must arise from a precedent word: so that as the approved practice of holy men doth necessarily imply a command, so the command given (as hath been shewn) to *Adam*, doth as necessarily infer a practice. Again, if no duties to God were performed by the Patriarchs, but such as are expressly mentioned and held forth in their examples, we should then behold a strange face of a Church for many hundred yeers together, and necessarily condemn the generation of the just, for living in grosse neglects and impieties, there being many singular and special duties which doubtlesse were done that were not meet particularly to be mentioned in that short Epitome of above 2000 yeers together, in the book of *Genesis*: and therefore for Mr. *Ironside* and *Primrose* to conclude, that the keeping of the Sabbath had certainly been mentioned if it had bin observed, is very unsound. Mr. *Primrose* thinks

Ironf. Q. 1. c. 2.

Prim. part. 1. c.

2. § 4.

thinks that if the Sabbath had been observed, it had been then mentioned, because lesser things than the Sabbath are made mention of, there being also frequent occasion to speak of the Sabbath, and that Moses and the Prophets would have pressed the observation of it from the Patriarchs example if they had so practised. But what is this kind of arguing, but to teach the holy Ghost, what, and when and how to speak? for there be many lesser matters exprest in many other historical parts of the Scripture, and good occasion as man may fancy to speak of the Sabbath, and yet we see it is past by in silence: but it is no wonder if he who questions whether there were any days of fasting and prayer for 2000 years together, because they are not expressly mentioned, if that he doubts also whether there were any Sabbath all that time, upon the same ground: but can any question that considers the sorrows of those times, which all ages have put men to seek God in such duties, but that they had such days of fasting, as well as their betters in Evangelical times, when the Bridegroom was gone?

Thesis 171.

171:

It is not improbable but that the Sacrifices of *Cain* and *Abel*, Gen. 4. 3. were upon the Sabbath day, the usual stated time then for such services; for that which our Translation renders, *In processe of time*, the Hebrew calls *בְּחֹצֵה הַיָּמִים*, i. *The end of days*; and why may not this be the end of the days of the week (a known division of time, and most famous from the beginning of the world, as *Rivet* demonstrates out of the best Antiquaries) rather than at the end of the moneths of the year? But 'tis not good to wrastle with probabilities, of which many are given, which do rather darken then clear up this cause: This only may be added, that suppose the Patriarchs observed no Sabbath from mans fall to *Moses* time; yet it will not follow that man in innocency was a stranger to it, because man in his apostacy forgot, or did not regard to keep it.

Thesis 172.

172:

If therefore it was a duty which *Adam* and his posterity were bound to keep by a Law given them in innocency: Then it undeniably follows, that the observance of a Sabbath

bath doth not depend upon great numbers of people to sanctifie it; for at first Creation the number was but two, and yet they both were bound to observe it then: nor yet is it to be cast aside through any mans freedome from worldly incumbrances, whereby he hath liberty to serve God more frequently every day; for thus it was also in the state of innocency, and yet the Sabbath to be observed then: It is therefore unsound, which Mr. Primrose affirms herein, viz. *That the consecration of a certain day for Gods service is not necessary, but then only, when many troop together and make up the body of a great Assembly; and that therefore it may be doubted, whether the Patriarchs having but small families and little lumber, observed any Sabbath, but rather served God alike every day with great ease and assiduity; and therefore there was no need nor cause of a Sabbath till they became a numerous people at mount Sinai.* But beside what hath been said, how will it appear that the posterity of Serth, called the sons of God, Gen. 6. 1, 2. were not a numerous people? Or that Abrahams family was so small? out of which he could gather three hundred fighting men to pursue five mighty Princes in battel? But suppose they were few, yet have not small companies, and particular persons, as much need of the blessing of a Sabbath? and special communio with God therein, as great numbers and Troops of people? Is not the observation of the Sabbath built upon better and surer grounds mentioned in the Scripture, then bignesse of number, and freedom from lumbes, not mentioned at all?

Thesis 173.

If Adams fall was before the Sabbath (as Mr. Broad and some others otherwise Orthodox in this point of the Sabbath, conceive, by too much inconsiderate wresting of Psal. 49. 12. John 8. 44.) yet it will not hence follow, that he had no such command in innocency to observe the Sabbath before his fall: For whether man had fallen or no, yet the thing it self speaks that God was determined to work six days in making the world, and to rest and so to sanctifie the seventh, that he might therein be exemplary to man; and consequently God would have given this law, and it should have been a rule to him whether hee fell or no; and indeed the seventh days rest depends no more upon mans fall, then the six days work of Creation, which we see were all finished before the fall; the seventh

173: 1

Broad, Tract.
s. 1.

Ibid.

venth days holiness being more suitable to that than then the six days labour, to which we see he was appointed, if Gods example had any force to direct and lead him thereunto. Again, if the law of labour was writ upon his heart before he was actually called forth to labour, viz. To dresse and keep the garden, *Gen. 2. 15.* why might not also the law of holy rest be revealed unto him by God, and so answerably writ upon his heart before he fell, or came actually to rest upon the Sabbath? Little of *Adams* universal obedience to the law of works, was as yet actual while he remained innocent; and yet all his obedience in time to come was writ upon his heart the first moment of his Creation in the Image of God, as it were aforehand, and why might not this law of the Sabbath be writ so aforehand? And therefore Mr. *Broad* need not trouble himself or others in enquiring whether God sanctified the Sabbath before or after the first seventh day wherein God rested; and if before it, how *Adam* could know of the Sabbath before Gods compleat rest upon the first seventh day, the cause of it? for God was as well able to make *Adam* privy to his counsel aforehand concerning that day, before Gods rest on it, which was a motive to the observance of it, as he was to acquaint his people with his purpose for an holy Passeeover before the occasion of it fell out. Mr. *Broad* indeed tells us, that its most probable that God did not bless and sanctifie the first Sabbath or seventh day of rest, because it is not said that God blessed the Sabbath because he would, but because he had rested in it; but by his leave it is most proper to say, that God at the end of the six days work had then rested from all his works; and thence God is said to sanctifie and rest the seventh day; his cessation from work which is the natural rest being the cause of resting the seventh day with a holy rest (as we have shewn) and therefore there is no reason to stay till the seventh day was past, and then to sanctifie it against the next seventh day; the first seventh day, upon the ground mentionaed, being first sanctified, and which *Adam* might be well enough acquainted with aforehand, as hath been shewn.

Thesis 174.

If the Scriptures may be Judge of the time of mans fall (which yet is not momentous to cast the balance either way)

way in this controversie) it will be found that neither Angels nor men did fall the sixth day before the Sabbath; for then God looked upon all his works, and they were very good, *Gen. 1.31.* and therefore could not as yet be bad and evil by any sin or fall; and now because its more then probable, that if *Adam* had compleatly sanctified and stood one Sabbath, he had stood immutably; as I think might be demonstrated; he therefore not standing a whole seventh day, for then hee could not have fallen, and yet not being fallen the sixth day, hee therefore fell upon the Sabbath day, that as the breach of every other command was wrapt up in that first sin, so this of the Sabbath. The objections against this from *John 8. 44.* that Satan was a murderer from the beginning, and from *Psal. 49. 12.* that man in honour did not abide one night in that estate, with some other conjectural reasons taken from some of the Schoolmens *Obs* and *Sols*, are easily answered by a serious and sober mind, and therefore I leave them.

Thesis 175.

*Adams soul (say some) did not need a Sabbath, because every day was a Sabbath to him; nor did his body need it, because it was impassible, say some, nor subject to weariness in its work, say others truly: to What purpose then should any Sabbath be appointed unto him in that estate? But wee must know, that the Hebrew word for Sabbath, signifies holy rest, and therefore as Rivet well shews, its called שבת not מנוחה Menuchah, which signifies common rest from weariness; hence it follows, that the Sabbath being originally sanctified for holy rest, not for common rest, or rest from natural weariness in labour; Adam might therefore stand in need of a Sabbath, though his body was not subject to any weariness in or after his labour. Hence also although he was to live holily every day, yet this hinders not but that his soul might then have need of the holy rest of a Sabbath: For 1. Adam was to serve God in a particular calling then, as is manifest from *Gen. 2. 15.* for he was then to keep and dresse the garden, and to act with and under God in the government of many inferior creatures, *Gen. 1. 26.* And thus his time being filled in serving God with all holiness in his calling, he might need a Sabbath; nor was it lawful for him to turn days of work in his calling into days of rest, and so to keep*

175:
Greg. Val. Tom:
5. disp. 7. Q. 4.
Alex. Alef. par.
2. Q. 186.
Rivet. in
Com. 4.

keep a Sabbath every day, no not in that innocent and happy estate: for if it was contrary to Adams holy estate to work six days, how could it be agreeable or suitable to the holiness of God to work six days? If God did labour six days, and rested a seventh without any need of a rest in respect of any weariness in his work, why might not, nay, why should not man imitate and be like to his God in labour and rest, although he was not subject to any weariness in his holy work? 2. Though every day was to be spent in holiness *mediatly*, both in seeing God in the creatures, and meeting with God in his labour and calling: yet it was not unsuitable, nay, it was very needful in that estate to have one day in the week for more *immediate* and special converse with God, and for God more immediately and specially to converse with him. Nor indeed was it suitable to Gods wisdom to confuse mans holiness either then or now, either to holy labour only, or to holy rest only, for then he should not have been so like unto God, who was exemplary holy unto man in both. Special time for *action* wherein he closed with God more *mediatly* throughout the six days labour, might well stand with special time for *contemplation* of God upon the Sabbath, wherein he was to enjoy God more immediately. Adam did not need a Sabbath upon the same ground of *weakness* that we do, *viz.* because we cannot be earnest enough (as Mr. Primrose objects) in holy services to God upon the week days, but we see it did not suit Gods wisdom, nor mans holy estate, then to be intent and earnest only in the enjoyment of his rest, to which his intention on his calling and labour then, could not be any hindrance when the Sabbath came; being free from such clogs of sin then, as we are now prest down withal: and therefore it is an unworthy expression, but oft used by the same Authour and others: *viz.* That it did derogate from the excellency of Adams condition to observe a seventh days Sabbath, and that the determination of a time then, did argue Adams inability, or want of inclination and affection to serve God ordinarily, and that the observance of a Sabbath is a mark of a servile condition, as of other holy days under the law; and that if Adam was able to serve God continually, that it was then needlesse to limit him in a particular day; and that if a day were needful, God would have left the choice thereof to his own freedom, considering the wisdom and godliness wherewith God had endowed him.

Ibid. § 19.

The Morality of the Sabbath.

165

These and such like expressions are but hay and stubble, which the light of the truth delivered may easily consume.

Thesis 176.

'Tis true, the Saints and Angels in heaven have no set Sabbath; but doth it therefore follow, that the state of innocency on earth, should have been in all things like (and particularly in this) to the state of glory in heaven? No such matter; For should there have been no marriage, no dressing of the garden, no day nor night, &c. in Paradise? because there is no marriage, nor dressing of gardens, nor weeks, nor reckonings of day and night in heaven? If God hath work for *Adam* to do, not only upon the Sabbath, but upon the week days also, why might he not be said to glorify God without stint or ceasing, as the Angels do in heaven? unless Mr. *Primrose* will say, that *Adam's* marriage and dressing the garden, was a stinting and ceasing from glorifying God; which either hee must affirm, or else his argument falls flat upon all four, who thinks that *Adam* could not have any set day for a Sabbath, because then he should not be like the Saints and Angels in heaven, who glorify God continually without stint or ceasing.

176

Ibid f. 18.

Thesis 177.

They that think that the Sabbath was not given to *Adam*, because it was given as a peculiar prerogative and privilege to the Jews: and they that think that it was the Jews prerogative and privilege, because of such Scriptures as affirm that God gave unto them his Sabbaths, *Exo.* 16. 29. *Nehem.* 9. 14. *Ezek.* 20. 12. and such like; they may as well imagine that neither the whole Decalogue or any part of it did belong to *Adam*, because the very same thing is affirmed of it, viz. That he gave his laws to *Jacob*, his statutes and judgements to *Israel*, *Psa.* 147. 19. to them also its said were committed the Oracles of God, *Rom.* 3. 2. The Sabbath therefore is not said to be given to them as a peculiar propriety to the Jews, no more then other parts of the Decalogue, but as a special mercy, yea as a sweeter mercy in some respect then the giving of any other laws, it being the sweetest mercy upon earth to rest in the bosome of God (which the law of the Sabbath calls

177

Ironf. Q. 1. cap. 2.

to) and to know that it is our heavenly Fathers minde that we should do so upon every Sabbath day in a special manner, without the knowledge of which law we have lesse light of nature to hold the candle to us to the observance of it, then from any other laws to direct us to the obedience of them.

Thesis 178.

578.

It is affirmed (but unwarily) by some, that the Tree of life in Paradise was a Type of Christ, and thence some would infer, that it was not unsuitable to Adams estate and condition in innocency, to be taught by Types, and that the Sabbath might therefore be ceremonial, supposing that it was observed by Adam in his innocent estate: but although the Tree of life, and sundry other things in Paradise, are made *similitudes*, to set forth Christ Jesus in his Church, by the holy Ghost, Rev. 22. yet its a grosse mistake, and most absurd, to make every metaphor, or similitude and allusion, to be a Type: for the husbandman sowing of the seed is a similitude of preaching of the Word, Mat. 13. and yet its no Type of it, an affectionate lover and husband is in sundry Scriptures a similitude and resemblance of Christs affection and love to his Church and Spouse, the head and members of mans body are similitudes of Christ the head, and the Church his members: but will any affirm, that these are also Types of Christ? and just thus was Paradise and the Tree of life in it, they were similitudes to which the holy Ghost alludes in making mention of Christ and his Church, but they were no Types of them; there was *Typus fictus* in them, or *arbitrarius*, (which is all one with a similitude) but there was no *Typus destinatus* therein, being never purposely ordained to shadow out Christ: for the Covenant of works by which Adam was to live, is directly contrary to the Covenant of grace by faith in Christ, Rom. 11. 6. by which we are to live, Christ is revealed only in the Covenant of grace, and therefore could not be so revealed in the Covenant of works directly contrary thereunto. Adam therefore was not capable of any Types then to reveal Christ to him: of whom the first Covenant cannot speak, and of whom Adam stood in no need, no not so much as to confirm him in that estate, for (with leave) I think that look as Adam breaking the first Covenant by

sin, he is become immutably evil and miserable in himself, according to the rule of justice in that Covenant; so suppose him to have kept that Covenant, all his posterity had been immutably happy and holy, (not merely by grace) but by the same equity and justice of that first Covenant, and hence it follows, that he stood in no need of Christ, or any revelation of him by Types, no nor to confirm him in that Covenant; I know in some sense whatever God communicates to his creature in way of justice, may be said to be conveyed in a way of grace, if grace be taken largely for that which is conveyed out of Gods free wil & good pleasure, as all things in the world are, even to the acceptance of that wherein there is most merit, and that is Christs death and satisfaction for sin: but this is but to play with words; for its clear enough by the Apostles verdict, that grace strictly taken, is opposite to works, *Rom. 11. 6.* The law of works which only reveals doing and life, to the law of faith which only reveals Christ and life; under which Covenant of grace *Adam* was not, and therefore had no Types then to shadow out Christ: To say that Paradise and the Tree of life were types by way of anticipation (as some lately affirm) is as much as to say that they were not Types then: and therefore neither these, nor the Sabbath, were ceremonial then, and that is sufficient for what we aim at; only 'tis observable, that this unsound expression leads into more palpable errors; for as they make the Tree of life Typical by Anticipation, so they make the marriage of *Adam* and *Eve*, and consequently the marriage of all mankind, Typical, and then why should not all marriages cease; when Christ the Antitype is come? nay, they make the rivers, & precious stones, and gold in Paradise thus Typical of Christ and his Church, *Rev. 21.* and then why may they not make the Angels in heaven Typical, because men on earth who pour out the Vials are resembled to them? and why may not men riding upon white horses be Typical, because Christ is so resembled? *Rev. 19. 11.* *Pererius* who collects out of *Hugo de viâ.* a Type of the whole new Creation, in all the works of six days first Creation, may please himself (as other Popish Proctors do) with such like shady speculations and phantasmes, and so bring in the Seventh day for company to be Typical also; but a good and healthful stomach should be exceeding fearful of a little feeding on such windy meat: nor do I think that *Hugo's*

Damasc. 44.
Fid. Orth.
cap. 24.

new Creation is any more Antitypical to the first six days Creation, then *Damascenes* Types in the fourth Commandment, who makes, *Thou, thy son, thy daughter, thy servant, the stranger*, to be Types of our sinful affections of spirit, and the *oxe and the asse* figures of the flesh and sensual part, both which he saith must rest upon the Sabbath day.

Thesis 179.

179.

If therefore the Sabbath was given to *Adam* in innocency before all Types, nay, before the least promise of Christ, whom such Types must shadow forth, then it cannot be in its first and native institution Typical, and Ceremonial, but Moral: and therefore in its *first and original institution*, of which we speak, it did not Typifie either our rest in Christ, from sin in this life, or our rest with God in heaven in another life, or any other imagined rest, which mans wit can easily invent, and invest the Sabbath with: but look as our Saviour, in reforming the abuses in marriage, calls us to the first institution; so to know what is perpetual in the Sabbath, its most safe to have recourse hither; which when it was first observed, we see was no way Typical, but Moral; and if man no way clogg'd with sin and earth had then need of a Sabbath, have not we much more?

Thesis 180.

180.

As before the fall, the Sabbath was originally and essentially moral, so after the fall it became *accidentally* Typical, i. it had a Type affixed to it, though of its own nature it neither was nor is any Type at all: God affixed a farther end unto it after the fall, to be of farther use, to Type out somewhat to Gods people, while in the substance of it it remaineth moral, and hence it is that a Seventh day remains moral, & to be observed, but not that Seventh day which was formerly kept; nor have we that end of resting which was under the law, but this end only, that we might more immediately and specially converse with God, which was the main end of the Sabbaths rest before mans fall; for if the Sabbath had been essentially Typical, then it should be abolished wholly, and no more remembrance of it then of New Moons and Jubilees; but became it was for substance moral, being extant before

the fall; and yet had a Type affixed to it after the fall; hence a Seventh day is still preserved, but that Seventh day is now abolished: and hence New Moons and other Jewish Festivals as they are wholly Ceremonial in their birth, so they are wholly abolished (without any change of them into other days, as this of the Sabbath is) in their very being.

Thesis 181.

There are sundry Scriptures alledged to prove the Sabbath to be Typical and Ceremonial, out of the Old and New Testament, as *Isa. 66. 23. Gal. 4. 10. Rom. 14. 4, 5. Col. 2. 16.* but if we suppose that these places be meant of the weekly Sabbath (which some deny) and rigidly urge them; we may quickly presse blood in stead of milk out of them, & wholly abolish (as *Wallens* well observes) the observation of any Christian Sabbath: but this one consideration of a Type affixed to it to make it so far forth Ceremonial, and therefore alterable, which for substance is Moral, may be as a right thread to lead us into a way of truth in this great controversie, and to untie many knots, which I see not how possibly they can be otherwise unloosed, and therefore we may safely say, that that Seventh day is abolished, because it hath a Type affixed to it; but that a Seventh days Sabbath is still continued wherein there is no Type at all.

181.

Thesis 182.

If any say, why was now the ceremony affixed, washt off and removed after Christs coming, and so that Seventh day still continued: as we see publique prayer is still used, but the type of incense removed, and the first-born still retain that which is moral, the type affixed to them being now abolished? The reason of this is, because there is a necessity of the being of both, both prayer and first-born; for publique prayer must be, and first-born must be, and they cannot be changed into any other; but there was no necessity of the continuance of that first Seventh day to be the Sabbath; nay, there was some cause to change it, and another day might be our Sabbath as well as that first: look therefore as the Lord could have kept the Temple at *Jerusalem*, meerly as a place of worship, which at this day in the general is necessary, and have washed and wiped

182.

off the Typical use of it in respect of Christ; yet the wisdom of the Lord abolished the very being of the Temple, because that place might be as well changed into another, and left through the Typicalness of it mans corrupt heart should abuse it; so I may say concerning the Sabbath, it did not suit with the wisdom of God to wipe off the ceremony affixed to that Seventh day, when it might well be changed, and so keep that day, considering how ancient ceremonious and superstitious hearts are to abuse such times or places, unless the very Types be abolished with the things themselves.

Thesis 183.

183.

'Tis true, the Sabbath is called a sign between God & us, *Exod. 31. 13. Ezek. 20. 20.* but it doth not follow, that therefore it is originally significative and Typical; for it may be only accidentally so, by reason of a Type and sign affixed; yet upon narrow search of this place found stood upon, no Type at all can hence be proved, because no sign is mentioned: for it is not necessary to think that it is a Typical and Sacramental sign, as Circumcision and the Passover were; for it might be only an *indicant* sign and declarative, as *Numb. 16. 38. & 17. 10.* and as the fruits of Gods regenerating Spirit are signs of our Translation from death to life, *1 John 3. 14.* which signes still continue: and if it be such a sign, it is rather a strong argument for the continuance of the Sabbath, then for any abolition or change thereof.

Thesis 184.

184.

The Sabbath being no visible sign of invisible grace, it cannot therefore be any Sacramental sign or Typical, it is therefore an *indicant* and *declarative* sign of our communion with God, and God with us, of our interest in him, and of his in us: and therefore in those places, *Exod. 13. 31. and Ezek. 20. 20.* where 'tis called a sign, it is not made a sign simply and nakedly considered in itself (as all Sacramental and Typical signs be) but it is so called in respect of our *keeping* of it, or as it is *observed and kept*; and therefore it runs in way of promise, *Ezek. 20. 20.* If ye hallow my Sabbaths, they shall then be a sign between me and you, and you shall know (hereby) that I am the Lord your God.

and although the Sabbath it self be called a sign, *Exod. 31.* yet it is explained, *vers. 13.* to be such a sign as to know hereby that the Lord our God sanctifies us; and in *Ezek. 20. 20.* that we may know hereby that he is the Lord our God: for we know he is the Lord our God if he sanctifies us; and that we are his people, if we sanctify, or be sanctified of him; and in this respect it becomes not only a sign, but a mutual sign between God and us, and in no other respect (as *Wallens* would stretch it) and hence it is that whoever makes a conscience of sanctifying the Sabbath aright, shall not long want assurance of Gods love, by this blessed sign.

Thesis 185.

What Type should be affixed to the Sabbath, and of what it is thus Typical and significative, is not a little difficult to find out, and being found out to prove it so to be; in handling the Change of the Sabbath, I shall positively set down what I apprehend; only at the present it may not be amiss to cast in a few negatives of what it is not; for mens wits in imagining Types and Allegories are very sensually luxuriant, unlesse God check them in such kind of Divinity.

Thesis 186.

The Type lies not in the day of worship, for the greatest adversaries of the Sabbath place a morality therein; nor doth it lie in a seventh day; for though seven be made a number of perfection, yet what sober mind ever made a Type of seven, more then of six or ten? Some have made the week a short summary and epitome, and resemblance of that old prophecie of the worlds continuance for 6000 years (a thousand yeers being with God but as one day) and the seventh thousand the great day of rest and peace to the weary world; but this is a doubtful assertion at best, or if true, yet it is not therefore properly a Type, or if it be, yet not such a Type as was to cease at the coming of Christ (as our adversaries would have the Sabbath) but when the Antitype is come of that seven thousand yeers: If therefore it lies any where, it is in it as in a rest day, or day of rest.

Thesis

187.

Some make the rest of the Sabbath, a Type of Christs rest in the grave, and if it could be proved, I durst not oppose it; but it is but *gratia dictum*, affirmed by some godly learned, who herein symbolize with Popish possiblers, who please themselves much in this and such like allegorical significations of the Sabbaths rest: For if Christ did neither enter into the state of rest till his resurrection, nor into the place of rest until his ascension, how then could the rest of the Sabbath Type out his rest in the grave, which was part of his most heavy labour of humiliation, *Acts* 2. 24. and no part of his rest, unlesse it was in respect of cessation therein from actions of natural life? but the rest of one day is very unfit to resemble and Type out the rest of three days in the grave; and why may not Christs rest from labour in his sleep be as well the Antitype, as Christs rest from the actions of this life in his grave?

Thesis 188.

188.

Why may not our labour in the days six be made a Type of our labouring in sin, as well as the Sabbath a Type of our sanctification and rest from sin? as some would have it; Why may not our Libertines make abstinence from adultery, forbidden in the seventh Command, a Type of our spiritual chastity (as the *Gnosticks* did of old) as well as the rest from labour on the Sabbath, a Type of our rest from sin? And by this liberty, how easie is it for frigid allegorizing wits, which my heart abhors, to Typine (as it were) and allegorize all the Commandments out of the world.

Thesis 189.

189.

The rest on the Sabbath may be considered either in respect of Gods example in himself, or his command to man out of himself: Now the rest of the Sabbath as it is exemplary in God, cannot be a Type of any thing, because God never made himself an example of any ceremonial thing; Gods own immediat acts cannot without much injury to God be made Types and Ceremonies; if therefore there be any thing of the rest of the Sabbath Typical, it is so in respect of mans rest on it commanded unto him of God; but whether and what it doth Typifie, we shall speak to in its proper place.

* Change of Sabbath.

Thesis

Thesis 190.

190.

There wants not sufficient proof, that the *Gentiles* generally practised and approved a seventh days Sabbath, and that it was highly honoured among them as very sacred: This truth both *Tertullian*, *Eusebius*, *Josephus*, and *Philo*, have formerly affirmed; *Aretus* also, especially learned *Rizin*, have lately vindicated and made good against all the exceptions of *Gomarus*, and others; insomuch as that the safe refuge both of *Gomarus* and *Primrose* is this, viz. That those Heathens who writ about the Sabbath and in honour of it, received not their light from nature, but from the writings of the Jewish Common-wealth, all those Heathenish testimonies about the Sabbath, being published and writ long after the destroying of the law upon mount Sinai: And therefore they think this no argument to prove that this law was practised ever since the world began, or that it was known by the light of nature, by which it might be evinced to be moral: but by this answer we shall scarce know any thing to be according to the light of nature by the writings of the Heathens, for all their writings are since *Moses* time, if they be of any credit; but suppose they did not know it by the working power of the light of nature, yet if they approved of, and honoured this day when it was made known by other means, so that they knew it by the approving light of nature, as the Authours alledged make good, its then sufficient to prove the seventh day moral, even by the light of nature: And although *Seneca* and some others scold at the Jewish Sabbaths, as if they lost the seventh part of their time thereby; yet we know, that mens lusts will give them leave to scold at that which yet their consciences chastise them for; beside, I think those scoffs were not so much at the seventh day, as at their strict and ceremonious observance thereof, as also of their seventh years, wherein its no wonder if that the light of nature should not so clearly see.

Aret. loc. Com. de Sab. Rivet. in Com. 4. & dissert. de orig. Sab. Prim. pars. 1. cap. 3. s. 9.

Thesis 191.

191.

The light of nature in the *Gentiles*, especially in matters of the first Table, was very imperfect, dim, and corrupt; Hence it is, that we cannot expect to find any perfect light of nature in matters of the Sabbath; some glimmerings and dark practises herein are sufficient to prove that this law is natural

natural, although the exact proportion of time for rest should not or could not by any reasoning of corrupt nature be perfectly found out; their observation of holidays and festivals, did argue some imperfect light of nature left concerning the Sabbath, which once nature had more perfectly, as old walls and rubbish do argue old and great buildings in former times; but suppose they could not find out exactly the seventh part of time, and so dedicate it to God for his Sabbath; yet the want of such light argues only the want of perfection of the light of nature, which we should not expect to find in the present light of nature in matters of the first Table, and in this of the Sabbath; and therefore 'tis no argument to prove the Sabbath was to be of the law of nature, because the perfect knowledge of the exact time thereof is not left in corrupt nature now.

Thesis 192.

192:

Suppose the Gentiles did neither know, nor were ever re proved particularly by any of the Prophets for breaking the Sabbath; yet this doth not argue that they were not bound to sanctify a Sabbath, and that it was no sin for them to neglect the Sabbath; for it was a privilege of the Jews to have Gods Oracles revealed to them, and especially this of the Sabbath, *Nehem. 9. 14. Rom. 3. 2.* so it was a curse upon the Gentiles to live without Christ, and also without Sabbath, *Ephes. 2. 12.* The times of which ignorance God is said to wink at, *Act. 17. 30.* not by excusing them for the breach of Sabbath, or other sins, but by not re proving them for it, as neither he did for many other moral transgressions, which notwithstanding were sins. The Patriarchs were not condemned expressly at Moses time (by Mr. Primrose account) for their Polygamy, that we read of, and yet it was a sin all that time against the very first institution of marriage; and why might not the breach of the Sabbath be a sin much more longer among the Gentiles, and yet none of the Prophets re prove them particularly for the same? And therefore Mr. Primrose hath no cause to mark this argument with chalk, and with all attention, as he calls it; viz. That the breach of the Sabbath among the Gentiles was no sin, because it was not any where particularly re proved by the Prophets of God: for we see, by what hath been said, upon what weak crutches it stands.

Thesis 193.

The *Gentiles* shall not be condemned only for what they did actually know, and did not practise; but also for what they did not actually know, yet might and should have known: The *Gentiles* did know that some days were to be kept holy to God (saith M. Primrose) and they should have known the fittest proportion and most suitable frequency of such days, which the same Authour acknowledgeth to be moral; therefore they should have known the seventh days Sabbath, and possibly might have known if they had not held truth in unrighteousness, but made improvement hereof; for in this sense *habenti dabitur*, to him that hath shall be given, to wit, more of the same kind of light, whether natural, moral, or evangelical; if common light in all these; more common light; if special light in them, they shall then have more special and saving light.

193.

Thesis 194.

As it is no argument that that Law is according to the light of nature, which the *Gentiles* generally practised for then Polytheism, and sacrificing of beasts, yea, will-worship should be according to the light of nature, because these sins were generally practised (so it is no argument that that Law is not according to the light of nature which they generally neglected; and therefore suppose the *Gentiles* never observed a Sabbath, yet this is no argument that it is therefore no moral law. I know M. Primrose thinks that the sacrifices were by an instinct of nature, Because it is said that all sins whereof mortal men are guilty, are to be expiated by Sacrifices and Offerings to God offended: Which assertion hath some truth in it, if those words By Sacrifices and Offerings be left out; for what light of nature could make men think that an infinite Deity offended, could be pacified by such carnal observances as the sacrifices of brute beasts, and their blood, which never offended? This custom the *Gentiles* might retain as a relique of former instruction and institution, by their first Fathers after the Flood: which being matters meerly ceremonious, might be retained more firmly then other moral duties of great consequence; however we see, that the practice of the *Gentiles* is no fit guide to direct that which is according to the law and light of nature.

194.

Prim. part 1. c. 3. § 3.

Thesis

Evident then the principles, yet may be readily found out by discourse and sad search.

4. Conclusions arising from these principles, are more } immediate,
or
mediate.

Immediate are made (by *Aquinas*) to be two, 1. Love God with all thy heart. 2. Love thy neighbour as thy self.

Mediate are such as arise from the former principles, by means of those two more immediate conclusions: and of this kind are some (as he thinks) yea, all the laws of the Decalogue, if right reason may be Judge. Now to apply these.

Thesis 196.

If the question be whether the Sabbath be known by the light of pure nature? the answer is, yea; for *Adams* mind knew of it, and his heart was inclined and bent to the keeping of it, although it be true, that now this light in corrupt nature (as in many other moral duties) is almost wholly extinct and worn out, as hath been formerly shewn; And to speak plainly, this great and first impression left on mans heart in pure nature, is the first rule according to which we are now to judge of what is the law of nature, and it serves to dash to pieces and grind to powder and dust, most effectually and strongly, the dreams and devices of such as would make the Sabbath not moral, because not natural, or not easily known by the present light of corrupt nature, when as corrupt nature is no perfect copy, but a blotted discovery of some part of the light of nature, which was fully imprinted at large in pure nature: and therefore it is no wonder, if our adversaries so much oppose the Commandement of the Sabbath in the state of innocency: such therefore as are otherwise Orthodox in this point, and yet make this description of the law of nature (*viz.* which was written on mans heart in his first Creation) to be both uncertain and impertinent, do unwarily pull down one of the strongest bulwarks, and the first that ever God made to defend the Morality of the Sabbath: there is indeed no expresse Scripture which makes this description of the law of nature (as they object) and so it is of many other things which are virtually and for substance contained in the Scripture, although there be no formal description set down of the same, and the like I say of this description here.

Thesis

Thesis 197.

197.

If we speak of the law of nature strictly taken, for that which is immediatly and readily known by the common light of nature in all men, then it may be safely affirmed, that although the Sabbath should not be in this sense natural, yet it will not follow that it is not therefore moral: for the moral law once writ on mans heart in pure nature is almost blotted out; only some rudera and old rubbish is left of it in a perverse mind and a corrupt heart, *Eph. 4. 18.* we see the wisest of the heathens making those things to be moral vertues (*Junius* instanceth in the law of private revenge, and we know they magnified will-worship) which the Scripture condemns as moral vices and sins: God would have Common-wealths preserved in all places of the world, from the inundation and deluge of mans wickednesse, and therefore he hath generally printed the notions of the second Table upon mens hearts, to set bounds (as by sea-banks) unto the overflowings thereof, and hence it is that they are generally known: but hee would not have Churches every where, and therefore there is but little known concerning matters of the first Table, and consequently about this law of the Sabbath, which notwithstanding may be moral, although it be not so immediatly made known.

Thesis 198.

198.

If we speak of the law of corrupt nature largely taken, for that law which when 'tis made known by divine determination and declaration is both suitable and congruous to natural reason and equity, we may then say that the law of the Sabbath is according to the light of nature, even of corrupt nature it self: for do but suppose that God is to be worshipped, and then these three things appear to be most equal. 1. That he is not only to have a time, but a special time, and a fit proportion of time for worship. 2. That it's most meet that he should make this proportion. 3. The Lord having given man six days, and taken a seventh to himself, mans reason cannot but confesse that it is most just to dedicate that time to God: and for my own part, I think that in this respect the law of the Sabbath was as fairly writ on mans heart in innocency, as many other moral

moral laws, which none question the morality of at this day: but disputes about this are herein perhaps uselesse.

Thesis 199.

The Sacrament of the Lords Supper may be administred (meet circumstances concurring) every Lords day, nay upon the week days often, as they did in the Primitive persecutions: and hence our Saviour limits no time for it, in the first institution thereof, as he did for the Passeever of old, but only thus, *As oft as you do it, do it in remembrance of me*; Hence it will follow, that now under the Gospel there is no set Sabbath (as M. Primrose would) because our Saviour at the first institution of the Lords Supper, limits no particular day for the celebration thereof, as once he did for the Passeever; for though there is an appointed special time (as shall hereafter appear) for the publique exercise of all holy duties not being limited to those times, but enlarged to other times also; hence there is no reason why our Saviour should institute a set Sabbath, when he instituted the Lords Supper, at the proper time of the celebration thereof, as it was in case of the Passeever.

Thesis 200.

It is no argument to prove the Sabbath to be ceremonial, because it is reckoned among ceremonials, viz. shew-bread and sacrifices, as M. Primrose and Wallaus urge it out of Mat. 12. 1, 2, 3. for 1. upon the same ground fornication and eating of idolothytes are ceremonial, because they are ranked among ceremonials, viz. bloud and things strangled, *Acts 15. 29.* 2. upon this ground the Sabbath hath no morality at all in it, no more then shew-bread and sacrifices which were wholly ceremonial. 3. The Sabbath is in the same place reckoned among things which are moral, as pulling a sheep out of a pit upon the Sabbath day, an act of humanity; why may it not then be as well accounted moral? 4. One may as well argue that the not keeping company with Publicans and sinners was a ceremonial thing, because the Lord Jesus useth the same proverbial speech, *I will have mercy not sacrifice*, Mat. 9. 13. upon which he defends the lawfulness of pulling the ears of corn upon the Sabbath day, in this, *Mat. 12. 15.* the scope therefore of this place is not to shew the nature of the Sabbath

199.

Prim. par. 1. c. 6

173:

Prim. par. 2. c. 2

Wal. diff. de

prac. c. 2.

Prim part. I.
cap. 7. f. 3.

bath day, whether it be ceremonial or moral; but the lawfulness and morality of his act in eating the ears of corn upon this day; and thus the arguments of our Saviour are very strong and convicting to prove the morality of such an act, but no way to prove the ceremoniality of the Sabbath: for that is the scope of our Saviour, that mercy to the hungry is to be preferred before the sacrifice of bodily resting upon the Sabbath. M. Primrose indeed replies hereto & tells us, that *mercy is to be preferred before sacrifice or ceremonial duties, but not before moral duties, & therefore Christ preferring it before the rest on the Sabbath, the Sabbath could not be moral*: but we know, that mercy in the second Table is sometimes to be preferred before moral duties in the first Table: a man is bound to neglect solemn prayer sometime to attend upon the sick; its a moral duty to fastific some day for a Sabbath (saith M. Primrose) and yet suppose a fire be kindled in a Town upon that day, or any sick to be helped, must not mercy be prefer'd before hearing the Word? which himself will acknowledge to be then a moral duty.

Thesis 201.

201.

When Christ is said to be Lord of the Sabbath, Mat. 12. 8. the meaning is not, as if he was such a Lord as had power to break it, but rather such a Lord as had power to appoint it, and consequently to order the work of it for his own service. M. Primrose thinks *That he is said to be Lord of it, because he had power to dispense with the keeping of it, by whom and when he would: and that Christ did chuse to do such works upon the Sabbath day, which were neither works of mercy or necessity, nay, which were servile, which the law forbade: for Christ (saith he) as Mediatour, had no power to dispence with things moral, but he might with matters ceremonial, and therefore with the Sabbath.* How far Christ Jesus might and may dispence with moral laws, I dispute not now, I think Biell comes nearest the truth in this controverisie; only this is considerable, suppose the Sabbath was ceremonial, yet its doubtful whether Christ Jesus who came in the days of his flesh to fulfill all righteousness, could abolish or break the law ceremonial until his death was past, by which this hand-writing of Ordinances was blotted out, Col. 2. 14. and this middle wall of partition was broken down, Ephes. 2. 14, 15, 16. But let it be yield-
ed

that Christ had power to break ceremonial laws then before his death, yet in this place there is no such matter; for the words contain a clear proof for the right observance of the Sabbath, against the over-rigid conceptions of the superstitious and proud Pharisees, who as they thought it unlawful for Christ to heal the sick upon the Sabbath, so to rub out, and eat a few corn ears upon it, although hunger and want (and perhaps more then ordinary in the Disciples here) should force men hereunto; which was no servile work (as M. Primrose would) but a work of necessity and mercy in this case; and our Saviour proves the morality of it, from the example of David eating the shew-bread, and those that were with him, preferring that act of mercy before sacrifice, & abstinence from shew-bread; and hence our Saviour argues, That if they attending upon David might eat the shew-bread, much more his hungry Disciples might eat the corn while they attended upon him that day, who was Lord of the Sabbath, and that they might be the better strengthened hereby to do him service: These things being thus; where now is there to be found any real breach of the Sabbath, or doing of any servile work, or maintenance of any unnecessary work, which the same learned and acute writer imputes to our Saviour? which I had almost said is almost blasphemous.

Thesis 202.

Is no argument that the Sabbath is not moral, because its said, *Mark 2.27.* that man is not made for it, but it for man; for saith M. Ironside, man is made for moral duties, not they for man: For let the Sabbath be taken for the bare rest of the Sabbath, as the Pharisees did, who placed so much Religion in the bare rest, as that they thought it unlawful to heal the sick on that day, or feed the hungry; so man is not made as lastly, for the bare rest, but rather it for man and for his good; but if by Sabbath be meant the Sanctification of that rest, so man is made for it, by M. Primrose own confession: Nor our Saviour speaks of the Sabbath in the first respect; for the rest of it is but a means to a further and a better end, viz: The true sanctification of it, which the Pharisees little lookt unto, and therefore he might well say that the Sabbath was made for man, the rest of it being no further good then as it was helpful to

202.

man in duties of piety or mercy required of man, in the sanctification thereof: M. *Erasmose* confessing that man is made for the sanctification of the Sabbath, would therefore winde out from this, by making this sanctification of the Sabbath to be no more then what is equally required of man all the week beside: but he is herein also much mistaken; for though works of piety and mercy are required every day, yet they are required with a certain eminency and specialty upon the Sabbath day, and thence is that God calls men to rest from all worldly occasions (which he doth not on the week days) that they might honour God in special upon the Sabbath, as shall hereafter appear.

Thesis 203.

203

Its a Monkish speculation of M. *Broad* to distinguish of the Sabbath in *sensu mystico*, and *sensu literali*, as that the mystical sense like the lean and ill-favoured kine in *Pharaoh's* dream shall eat up the literal sense, and devour Gods blessed and sweet Sabbath; for the Lord never meant by the Sabbath such a mystical thing as the resting from the works of the old man only every day, no more then when he commands us to labour six days, he permits us to labour in the works of the old man all the six days.

Thesis 204.

204.

For though it be true that we are to rest every day from sin, yet it will not hence follow, that every day is to be a Christians Sabbath, and that no one day in seven is to be set apart for it: For 1. Upon the same ground *Adam* should have had no Sabbath, because he was to rest from sin every day. 2. The Jews also before Christ, should have rejected all Sabbaths, because they were then bound to rest from sin as well as Christians now. 3. Upon the same ground there must be no days of fasting or feasting under the Gospel, because we are to fast from sin every day, and to be joyful and thankful every day. I know some Libertines of late say so; but upon the same ground there should have been none under the law neither, they were then bound as well as we to fast from sin. 4. Hence neither should any man pay his debts, because he is bound to be paying his debt of love to God and men every day. 5. Hence also no man should pray at

time in his family, nor alone by himself solemnly, because a Christian is bound to pray continually: And indeed I did not think that any forehead could be so bold and brave as to make such a conclusion; but while I was writing this, came to my hearing concerning a sea-man who came to these coasts from London, miserably deluded with principles of Familism, who, when an honest New-English man his Cabbin-mate invited him to go along & pray together, considering their necessities, he would professedly refuse to do it, upon this ground, viz. *Dost not pray continually? Why then should we pray together now?* 6. The Commandment of the Sabbath doth not therefore presse us to rest only from such works as are in themselves evil, which God allows at no time; but from the works of our callings and weekly employments, which are in themselves lawful and of necessity to be attended on at some time. It is therefore a loose and groundlesse assertion to make every day under the Gospel to be a Christians Sabbath day.

This is 205.

To think that the Sabbath was proper to the Jews, because they only were able to keep and exactly observe the time of it, being shut up (as M. Primrose saith) within a little corner of the earth, and that the Gentiles therefore are not bound to it, because they cannot exactly observe the time of it, in several quarters of the earth so far distant, is a very feeble argument: For why might not all nations exactly observe the rising and setting of the Sun, according to several Climates by which the natural day, and so this of a Sabbath, is exactly measured? and which God hath appointed (without limitation to any hour) to be the bounds of the Sabbath as it sooner or later rises or sets? were not the mariners of the men of Judah bound to observe the seventh day in all the several coasts where they made their Voiages? did God limit them to the rising or setting sun of Judah only? what colour is there to think thus of them? indeed its true, that in some habitable Northern Coasts, the sun is not out of sight some months together, but yet this is certain, if they know how the year spends into months, they can exactly reckon the weeks of those months, and therefore can exactly tell you the days of which those weeks consist, and therefore they have their exact rules and measures to know

205.

East and West, the place of the sun-rising and sun-setting, and consequently to know the Sabbath days; and yet if they should not exactly know it, their will to doe it is herein (as in other things) accepted of God.

Thesis 206.

206.

If this Truth concerning the Morality of the Sabbath did depend upon the Testimony of ancient Writers, it were easie to bring them up here in the rear, notwithstanding the flourishes of the great Historian; but this hath been done sufficiently by others, nor doth it suit our scope who aim at only the clearing up of the meaning of the fourth Command, which must stand firm; the heaven and earth shall fall asunder, the Lord will rather waste Kingdomes, and the whole Christian world with fire and sword, then let one tittle of his law perish; the Land must rest when Gods Sabbaths cannot, *Lev. 26. 34.* and although I with the Ministry of Christ Jesus a comely and comfortable maintenance, as may richly testifie his peoples abundant thankfulnessse for the feet of those his Messengers as preach peace, yet me thinks it argues great blindnessse in those men who plead for a morality in a Tenth pigge or sheaf of corn, and yet will acknowledge no morality in a seventh day.

Thesis 207.

207.

I shall therefore conclude and shut up these things with answer to M. Capenters and Heylins *supra*, an argument against the Sabbath, which they have gone compassing the whole earth and heavens about to find out, never heard of till their days, and now is brought to light. I would not make mirth with it (as some have done, and lest the scruple untoucht) but in words of sobriety, and seriousnessse, and plainnessse. If the Sabbath or Lords day (say they) be moral, then the moral law is subject to manifold mutation, because the nations issuing out of Noahs ark spread themselves from thence over the face of the whole earth, some farther, some at a shorter distance, whereby changing the latitude with their habitation, they must of necessity alter the differences of times, neither can any exactly and precisely observe any one day, either as it was appointed by Moses, or as it was instituted by Christs Apostles afterwards, by reason of the manifold transportation of Colonies, and transmigration of nations, from one region into another, whereby the times and

necessarily be supposed to vary. The answer is ready and easy, viz. Although the Nations issued out of Noah's ark, and spread themselves over the face of the whole earth, some farther, some at a shorter distance, and thereby changing their longitude altered the differences of time, some beginning the day sooner, some later, yet they might observe the same day; for the day is regulated and measured by the sun, and the sun comes to one meridian sooner or later then to another, and hence the day begins in one place sooner or later then in another, and so the beginning of the day is (respectively) varied, but yet the day itself remains unchangeably the same: what though our Country-men in old England begin their Sabbath above four hours before us in new, they beginning at their evening, we at our evening, yet both may and do observe the same day: all nations are bound to keep holy a seventh part of time; but that time must be regulated by the Sun, neither is it necessary that the same individual 24 hours should be observed by all, but the same day as it is measured by the Sun in this or that place, which may begin in places more Easterly many hours sooner then in other places more Westerly; a day is not properly time, but a measure of time, and therefore the manifold Transportation of Colonies, and Transmigration of nations from one region into another, hinder not at all, but that they may exactly and precisely observe the same day, which was instituted and appointed: for although the time of the beginning of the day be varied, yet the day itself is not, cannot be varied or changed. Now whereas they say, that if any man should travel the world about, a whole day must needs be varied, and if two men from the same place travell, the one Eastward, the other Westward, round about the earth, and meet in the same place again, they shall find that he who hath gone Eastward hath gotten, and the other going Westward hath lost a day in their account; yea, the Hollanders, after their discovery of Fretum de Mayre, coming home to their Country, found, by comparing their accounts with their Country-men at home, that they had lost a day, having gone Westward, and so compassed the earth round. I answer, what though a traveller varying perpetually the quantity of the day, by reason of his continual moving with or against the Sun's motion, in time get or lose a day in his account, is the day therefore, of its own nature variable or changeable? God

hath placed the Sun in the Firmament, and appointed it for times and seasons, and in special for the regulating of the day; and as the motion of the Sunne is constant, so there is an ordinary and constant succession of days without variation; for unlesse the Suns course bee changed, the day which is regulated by it, is not changed; Now if any shall travel round about the world, and so anticipate or second the diurnall motion of the Sun, and thereby varying continually the quantity of the day, at length gain or lose a day, according to their reckoning, they may and ought then to correct their accounts: *Gregory* the 13. having found the Julian yeer to be too great for the motion of the Sun, cut off ten days, by which the Equinoxes and Solstices had anticipated their proper places, that so the yeer might be kept at its right periods: and is it not as good reason that a traveller who opposing the Suns diurnal course continually shortens somewhat of his day, till at last in compassing the earth round he gains a whole day, should cut off in his accounts that day which he hath gained by anticipating the Suns course, and so rectifie his account of the day? For in every Region and Countrey whatsoever, and howsoever situate, as men are to begin the day at that time when the day naturally begins in that place, so likewise they are to reckon and count the days as they are there regulated and ordered by the Sunne, and that should be the first or second day of the week to them, which is naturally the first or second day of the week to that place where they are: and thus their doubts are easily satisfied when they return to the place whence they first came. But if any shall say, its very difficult for men thus to rectifie their accounts, and to observe that time in every place which was at first instituted, and its probable that the nations in their several transmigrations and transportations never used any such course: The answer is obvious; mens weaknesse, or neglect and carelesnesse to do what they ought, is not a sufficient argument to prove that not to be their duty; besides tis not probable, that any nations were thus put to it to travel round about the whole earth (although some particular persons in this later age have sailed round about it) and therefore could not vary a whole day possibly, but going some East-ward, some West-ward, some South-ward, some North-ward, they spread themselves over the face of the whole

whole earth, some at a shorter, some at a farther distance, and so some began the day sooner, some later, and yet all (as hath been shewn) might observe the same day: the morality of the Sabbath is not built upon Astronomical or Geometrical principles, and therefore it cannot fall by any shady speculations so far fetcht.

Here ends the *Morality* of the fourth *Commandment*.

The Change of the Sabbath follows.

which is the only one of the kind in the county, and is situated in the parish of St. Andrew, near the town of York. It is a very large and ancient building, and is now used as a hospital for the poor. The building is of the 14th century, and is a fine specimen of the architecture of that period. It is situated in a very healthy and pleasant situation, and is well adapted for the purpose for which it is now used.

Howe's Lane, York, 18th Dec. 1841.
The Clerk of the Court of Sessions, York.

THE
CHANGE
OF THE
SABBATH.

Wherein the true grounds
of the *Change* of the Day are
plainly opened.

Sundry Scriptures also (usually al-
ledged) for this Change are more
fully cleared and vindicated
from what Mr. *Brabourn*
and Mr. *Primrose* have al-
ledged against the same.



The Second Part.

LONDON,
Printed for John Rothwel. 1655.

CH. A. N. G. F. OF THE SABBATH

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The Second Part

Printed for John Robinson, 1825.

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THE
CHANGE
OF THE
SABBATH.

Thesis I.

THE change of this day from the last to the first of the week, although it be confirmed by an ancient custome, yet the true reason and grounds of so great a change are not so fully known: Sacred writings not so expressly setting down (as

it doth in some things of lesse concernment) the cause hereof. And many of the Arguments heaped up, and multiplied by some for the change of it, which may seem of very great weight, while they want an adversary at the other end of the Scale to balance them: Yet upon sad examination, and search into them, they prove too light, and consequently occasion the remembrance of scrupling the truth and validity of others more clear. We are therefore with more warinesse and humility of mind to search into this Controversie, and with much thankfulness and modesty to accept that little light which God gives us in greater, as well as of much light which he is pleased to lend us in smaller matters. *Psalmus apertis, mercentibus obsecro, was*

Vide *Sprin* on
Sabb. *Ironides*
answer to 30:
Argum. Qu. 5.
c. 17.

Astin;

his speech long since concerning the Scriptures. There is no truth so clear, but mans loose wit can invent and mine many pernicious Cavils against it; and therefore in those things which shine forth with lesse evidence, it is no wonder if it casts such blots and stains upon them as that they can scarcely be discerned, *Nil magis inimicum veritati, quam cumine nigrum*. We should therefore be wise with sobriety, and remember that in this and such like Controversies, the Scriptures were not written to answer all the scruples and objections of Cavillers, but to satisfie and establish the consciences of poor believers. And verily, when I meet with such like speeches and objections as these, viz. *Where is it expressly said, that the Old Sabbath is abrogated; and what one Scripture is there in the New Testament declaring expressly that the Lords day is substituted and put in its room?* I cannot from such expressions but think and fear that the ignorance of this change in some doth not spring so much from deficiency and want of light on Gods part, but rather from perversenesse on mans part, which will not see nor own the truth, because it is not revealed and dispensed after that manner and fashion of expression as mans wit and phantasie would have it: Like Naaman, who, because the Prophet went not about the cure of his Leprosie in that way and fashion which he would have him, did not therefore (for a time) see that way of cure which God had revealed to him. For the Holy Ghost is not bound to write all the principles of Religion under Common-place-heads, nor to say expressly, *In this place of Scripture you may see the old Sabbath abrogated, and the new instituted*; for we find no such kind of expressions concerning *Pauls* Epistles, and many books of Scripture, that this or that Epistle or Book is Canonical; which yet we know to be so by other evidences. We know also that the Holy Ghost by brief hints of Truth, gives occasion of large Comments, and by writing about other matters *tanquam aliud agens*, it brings forth to light by the By revelations of great concernment, which it first meet purposely in that manner to make known. And in many other things it hath thus done, so especially in that of the Sabbath. So that if our hearts like locks were opened to Gods Key, they would be soon opened to see the truth through the difficulties of this point; which I confess all practical points hath been most full of knots and difficulties to my own weakness.

Thesis 2.

To make Apostolical unwritten inspirations notified and made known in their days to the Churches, to be the cause of the change of the Day, is to plough with a Popish heifer, and to cast that Anchor on which deceivers use to rely, and by which they hope to save themselves when they know not how otherwise to defend their falsehoods.

Thesis 3.

To make Ecclesiastical Custome, established first by the Imperial Law of Constantine, to be the foundation of the change, is to make a prop for Prelacy, and a step to Popery, and to open a gap to all humane inventions. For if it be in the Churches power to appoint the greatest *holy day*; why may not any other Rite and Ceremony be imposed also? and if it be free to observe this day, or not, in respect of it self, because it wants a divine institution, and yet necessary to observe it, in respect of the Churches Custome and Constitution (as some pretend) why may not the Churches Commandment be a rule of obedience in a thousand things else as well as in this? and so introduce *Will-worship*, and to serve God after the tradition of men, which God abhorres?

Prim. part. ca. 3
Heylin Hist. l. 2:

Thesis 4.

The observation of the first day of the week for the Christian Sabbath ariseth from the force of the fourth Commandment, as strongly as the observation of the *media cultus*, or means of worship now under the N. Testament, doth from the force of the second Commandment; only let this be supposed, that the day is now changed (as we shall hereafter prove) as also that the worship it self is changed by divine institution; for Gospel institutions when they be appointed by divine sovereign Authority, yet they may then be observed and practised by virtue of some Moral Law. The Gospel appointed new Sacraments, but we are to use them by virtue of the second Commandment: so here the Gospel appoints a new seventh day for the Sabbath, but it stands by virtue of the fourth Commandment: and therefore the observation of it

it is not an Act of Christian Liberty, but of Christian duty imposed by divine Authority, and by vertue of the Moral Law.

Thesis 5.

5.

For the Morality of the fourth Commandment (as hath been proved) being preserved in observing not *that* Sabbath only, nor yet a Sabbath meerly when man fees meet: but in observing *the Sabbath*, i. e. such a Sabbath as is determined and appointed of God, (which may therefore be either the first or last of the seven days) Hence it is, that the first of the seven, if it be determined and instituted of God under the New Testament, ariseth equally from the fourth Commandment, as the last seventh day did under the Old Testament; and therefore it is no such *piaculum*, nor delusion of the common people, as Mr. Brabourn would make it, to put the Title of the Lords Sabbath upon the Lords day, and to call it the Sabbath day; for if it be born out of the same womb the first seventh was, it is as (I mean) from the same Commandment, *Remember to keep holy the Sabbath day*; why may it not bear the name of the Sabbath now, as the first-born did in former times!

Thesis 6.

6.

If the Lord would have man to work six dayes together, according to his own example, and the morality of the fourth Commandment, that so a seventh day determined by himself might be observed; Hence it is that neither two Sabbaths in a week can stand with the morality of the fourth Commandment, nor yet could the former Sabbath be justly changed into any other day then is to the first day of the week; the first day could not belong to the week before; for then there should be eight days in a week; and if it did belong to the week following, then (if we suppose that the second had been the Sabbath) there must be one working day, viz. the first day to go before it, and five working days after it, and there should not nor could not be six working days continued together, that the seventh might be the Lords; according to the morality of the fourth Commandment. And hence it is, that no Humane or Ecclesiastical power can change the Sabbath to what day of the week they please, from the first, which now is.

Thesis

Thesis 7.

7.

It should not seem an uncouth phrase, or an hard saying, to call the first day of the week a seventh, or the seventh day: for though it be the first absolutely in order of existence from the Creation, yet relatively in way of relation, and in respect of the number of seven in a week, it may be invested with the name and title of a seventh, even of such a seventh as may lawfully be crowned and anointed to be the Sabbath day; for look as *Noah*, though he was the first in order of years, and dignity of entrance into the Ark, yet he is called the eighth, 2 *Pet.* 2. 5. in that he was one of them (as the Learned observe) *qui octonarium numerum perscribant*, or who made up the number of eight: so it is in respect of the first day, which in divers respects may be called the first, and yet the seventh also. Mr *Brabourns* Argument therefore is of no solidity, who goes about to prove the Christian Sabbath to be no Sabbath, Because, "That Sabbath which the fourth Commandment enjoins is called the seventh day; but all the Evangelists call the Lords day the first day of the week, not the seventh day. For he should remember that the same day in divers respects may be called the first day; and yet the seventh day; for in respect of its natural existence and being, it may be and is called the first day, and yet in respect of divine use and application, it may be and is called the seventh day, even by virtue of the fourth Commandment, which is the Lords day, which is confessed to be the first day.

Thesis 8.

8.

For although in *numero numerante* (as they call it) i. e. in number numbring there can be but one seventh, which immediately follows the number six: yet in *numero numerato*, i. e. in number numbred, or in things which are numbred, (as are the days of the week) any of the seven may be so in way of relation and proportion. As suppose seven men stand together, take the last man in order from the other six, who stand about him, and he is the seventh: so again take the first in order, and set him apart from the six who stand below him, and if the number of them who are taken from him make up the number of six, he then may and must necessarily be called the seventh. Just

The Change of the Sabbath.

thus it is in the daies of the week; the first Sabbath from the Creation might be called the seventh day in respect of the six days before it; and this first day of the week may be called the seventh day also, in respect of the six working days together after it. That may be called the last seventh; this the first seventh, without any absurdity of account which some would imagine: and if this first day of the week is called the eighth day according to *Ezekiel's* Prophecie of Evangelical times, and his reckoning onward from the Creation, *Ezek. 43. 27.* why may it not then in other respects put on the name of a seventh day also?

Thesis 9.

9.

The reason why the Lord should depose the last seventh, and exalt and crown the first of seven to be the day of the Christian Sabbath, is not so well considered, and therefore to be here narrowly examined. For as for those Eastern Christians, who in the Primitive times observed two Sabbaths in a week, the Jewish and the Christian, doubtless their milk sord over, and their zeal went beyond the Rule. The number of Jews who were believers, and yet too too zealous of their old customes, we know, did fill those places in their dispersion, and before more then the Western and more remote parts, and therefore they might more powerfully infect those in the East; and they to gain or keep them, might more readily comply with them. Let us therefore see into the reasons of this change from one seventh unto another.

Thesis 10.

10.

The good will of him who is Lord of the Sabbath, the first efficient and primary cause of the institution of new Sabbath; but the Resurrection of Christ being upon the first day of the week, *Mark 16. 9.* is the secondary, moral or moving cause hereof: the day of Christs resurrection being Christs joyful day for his peoples deliverance, and the worlds restitution and new Creation, it is no wonder if the Lord Christ appoint it, and the Apostles preach and publish it, and the Primitive Christians observe it as their holy and joyful day of rest and consolation. For such notable work of God upon a day, being ever the cause of sanctifying the day: hence the work of redemption being finished upon the day of Christs resurrection

and it being the most glorious work that ever was, and wherein Christ was first most gloriously manifested to have rested from it, *Rom. 1. 4.* hence the Lord Christ might have good cause to honour this day above all others: and what other cause there should be of the publick solemn Assemblies in the Primitive Churches, upon the first day in the week, then this glorious work of Christs Resurrection, upon the same day which began their great joy for the rising of the Sun of righteousness, is scarce imaginable.

Thesis 11.

No action of Christ doth of it self sanctifie any time; for if it did, why should we not then keep as many holy daies every year as we find holy actions of Christ recorded in Scripture, as the superstitious crew of blind Papists do at this day? But if God who is the Lord of time shall sanctifie any such day or time wherein any such action is done, such a day then is to be kept holy; and therefore if the will of God hath sanctified the day of Christs Resurrection, we may lawfully sanctifie the same day; and therefore Mr. *Brabourn* doth us wrong, as if we made the Resurrection of Christ, meerly to be the cause of the change of this day.

Thesis 12.

Why the will of God should honour the day of Christs Resurrection as holy, rather than any other day of his Incarnation, Birth, Passion, Ascension: It is this; because Christs rising day was his resting or Sabbath day, wherein he first entered into his rest, and whereon his rest began. For the Sabbath or rest-day of the Lord our God, only can be our rest-day according to the fourth Commandment. Hence the day of Gods rest from the work of Creation, and the day of Christs Rest from the work of Redemption, are onely fit and capable of being our Sabbaths. Now the Lord Christ in the day of his Incarnation and Birth, did not enter into his rest, but rather made entrance into his labour and sorrow, who then began the work of Humiliation, *Galathians the 4. vers. 4, 5.* and in the day of his passion, he was then under the sorest part and feeling of his labour, in bitter Agonies upon the Crosse and in the Garden.

The Change of the Sabbath.

And hence it is, that none of those daies were consecrated to be our Sabbath or rest-daies, which were daies of Christs labour and sorrow; nor could the daie of his Ascension be fit to be made our Sabbath, because although Christ then and thereby entred into his place of Rest (the third Heavens) yet did he not then make his first entrance into his estate of Rest, which was in the daie of his Resurrection; the wisdom and will of God did therefore choose this daie above any other to be the Sabbath daie.

Thesis 13.

13.

Those that go about (as some of late have done) to make Christs Ascension daie the ground of our Sabbath-daie, had need be fearful lest they lose the truth and go beyond it, while they affect some new discoveries of it, which seems to be the case here. For though Christ in his Ascension entred into his place of Rest, yet the place is but an Accidental thing to Christs Rest it self, the state of which was begun in the daie of his Resurrection; and therefore there is no reason to prefer that which is but accidental above that which is most substantial; or the daie of entrance into the place of his Rest in his Ascension, before the daie of Rest in his Resurrection: beside, its very uncertain whether Christ ascended upon the first daie of the week; we are certain that he arose then; and why we should build such a vast change upon an uncertainty, I know not. And yet suppose that by deduction and strength of wit it might be found out, yet we see not the holy Ghost expressly setting it down, viz. That Christ ascended upon the first daie of the week, which if he had intended to have made the ground of our Christian Sabbath, he would surely have done: the first daie in the week being accounted the Lords daie in holy Scriptures; and no other first daie do we find mentioned on which he ascended, but only on that daie wherein he arose from the dead.

Thesis 14.

14.

And look as Christ was a Lamb slain from the foundation of the world meritoriously, but not actually: so he was also risen again in the like manner from the foundation of the world meritoriously, but not actually. *He was*

in that look as God the father actually instituted no Sabbath day, until he had actually finished his work of Creation, so neither was it meet that this day should be changed, until Christ Jesus had actually finished (and not memoriously only) the work of Redemption or Restoration: And hence it is, that the Church before Christs coming, might have good reason to sanctifie that day, which was instituted upon the actual finishing of the work of Creation, and yet might have no reason to observe our Christian Sabbath; the work of Restoration and new Creation, and rest from it, not being then so much as actually begun,

Thesis 15.

Whether our Saviour appointed that first individuall day of his Resurrection to be the first Christian Sabbath, is somewhat difficult to determine; and I would not tie men, and leave them for others to unloose; This only I say, that although the first individual day of Christs Resurrection should not possibly be the first individuall Sabbath, yet still the Resurrection of Christ is the ground of the institution of the Sabbath, which one consideration disbeth all those devices of some mens heads, who puzzle their Readers with many intricacies and difficulties, in shewing that the first day of Christs Resurrection could not be the first Sabbath, and thence would infer that the day of his resurrection, was not the ground of the institution of the Sabbath, wh ch inference is most fallie; for it was easie with Christ to make that great work on this day to be the ground of the institution of it, some time after that work was past.

15.

Thesis 16.

The sin and fall of man having defaced and spoiled (depreaved though not *de facto*) the whole work of Creation, as the learned * Bishop well observes; It was not so meet therefore that the Sabbath should be ever kept in respect of that work, but rather in respect of this new Creation or Restoration of all things by Christ, after the actual accomplishment thereof in the day of his Resurrection. But look as God the father having created the world in sixe daies, he rested therefore and sanctified the seventh: So

16.

* *Like Theses.*

this work being spoiled and marred by mans sin, and the new Creation being finished and ended, the Lord therefore rested the first day of the week, and therefore sanctified it.

Thesis 17.

17.

The fourth Commandment gives in the reason why God sanctified the seventh day from the Creation, viz. because God rested on that day, and as it is in *Exod. 31. 17.* was refreshed in it, that is, took a complacency and delight in his work so done and so finished. But the sin of man in falling from his first Creation, made God repent that ever he made man, *Gen. 6.* and consequently the world for man, and therefore it took off that complacency or rest and refreshing in this his work; if therefore the Lord beate himself to work a new work, a new Creation or Renovation of all things in and by his Son, in which he will sit ever rest, may not the day of his rest be then justly changed into the first of seven, on which day his rest in his new work began, whereof he will never repent? If the Lord vary his rest, may not he vary the time and day of it? nay must not the time and day of our rest be varied, because the ground of Gods rest in a new work is changed?

Thesis 18.

18.

As it was no necessary duty therefore, perpetually to observe that seventh day wherein God first rested, because his rest on that day is now changed; so also it is not necessary orderly to observe those six daies of labour, wherein he first laboured and built the world, of which for the sin of man he is said to have repented; yet notwithstanding, though it be no necessary duty to observe those particular six daies of labour, and that seventh of Rest, yet it is a moral duty (as hath been proved) to observe six daies for labour, and a seventh for rest; and hence it follows that although the Lord Christs Rest on the day of his Resurrection (the first day of the week) might and may justly be taken as a ground of our rest on the same day; yet his labour in the work of Redemption three and thirty years and upward, all the daies of his life and humiliation, could nor nor cannot justly be made the ground or example of our labour, so as we must labour and work 33 years together before we keep a Sabbath the Day of Christs rest.

Because

Because although God could alter and change the day of Rest without infringement of the *Morality* of the fourth Commandment; Yet he could not make the example of Christs labour 33 years together, the ground and example of our continuance in our work, without manifest breach of that *Moral Rule*, viz. That man shall have six daies together for labour, and the seventh for rest. For man may rest the first day of the week, and withall observe six daies for labour, and so keep the fourth Commandment; but he cannot labour 33 years together, and then keep a Sabbath without apparent breach of the same Commandment: and therefore that *Argument* of Master Brabourne against our Christian Sabbath melts into Vanity, wherein he urgeth an equity of the *Change* of the daies of our labor, either three daies onely together (as Christ did lie in the grave) or 33 years together (as he did all the daies of his humiliations) in case we will make a change of the Sabbath, from the change of the day of Christs Rest. And yet I confess ingenuously with him, that if the Lord had not instituted the first day of the week to be our Christian Sabbath, all these, and such like arguings & reasonings were invalid to prove a change; for mans reason hath nothing to do to change daies without Divine appointment and institution: these things only I mention why the wisdom of God might well alter the day. The proofs that he hath changed it, shall follow in due place.

Thesis 19.

The Resurrection of Christ may therefore be one ground, not only of the Sanctification of the Christian Sabbath, but also a sufficient ground of the abrogation of the Jewish Sabbath. For, first, the greater light may darken the lesse, and a greater work (as the Restoration of the world above the Creation of it) may overshadow the lesse, Jer. 23. 7, 8. Exod. 12. 29. Secondly, mans sin spoiled the first rest, and therefore the day of it might be justly abrogated. For the horrible wrath of God had been immediately poured upon man (as might be proved, and as it was upon the lapsed Angels) and consequently upon all creatures for mans sake, if Christ had not given the Father rest, for whose sake the world was made, Rev. 4. 11. and by whose means and mediation the world continues as now it doth, John 6. 22.

Thesis 20.

20.

Yet although Christs Resurrection be one ground only of the institution of the new Sabbath, but also of the abrogation of the old, yet it is not the only ground why the old was abrogated; For, (as hath been shewn) there was some type affixed to the Jewish Sabbath, by reason of which there was just cause to abrogate, or rather (as Calvin calls it) to translate the Sabbath to another Day. And therefore this dasheth another of Mr. Brabourns dreams, who argues the continuance of the Jewish Sabbath, because there is a possibility for all nations still to observe it. For (saith he) cannot we in England as well as they at Jerusalem, remember that Sabbath? Secondly rest in it. Thirdly keep it holy. Fourthly, keep the whole day holy. Fifthly, the last of seven. Sixthly, and all this in imitation of God, Could no Nation (saith he) besides the Jews observe these 6 things? Yes verily that they could in respect of natural ability; but the question is not what men may or might do, but what they ought to do, and should do. For besides the changed Gods Rest through the work of the Son, there was a type affixed to that Jewish Sabbath, for which cause it may justly vanish at Christs death, as well as other types, in respect of the affixed type, which was but accidental; and yet be continued and preserved in another day, being originally and essentially Moral: A Sabbath was instituted in Paradise, equally honoured by God in the Decalogue with all other Moral Laws, foretold to continue in the daies of the Gospel by Ezekiel and Isaiah, Ezek. 43. ult. Isa. 56. 4. 6. and commended by Christ, who bids his people pray, that their flight may not be in the winter or Sabbath day, as it were ease to open these places against all cavils; and therefore it is for substance Moral. Yet the word Sabbathism, Heb. 9. and the Apostles gradation from yearly holi-daies to monthly new-moons, and from them to weekly Sabbaths, which are called shadows of things to come, Col. 2. 16. seem strongly to argue some type affixed to those individual Sabbaths, or Jewish seventh daies; and hence it is perhaps that the Sabbath is set among Moral Laws in the Decalogue, being originally and essentially Moral, and yet is set among Ceremonial Feast-daies, Lev. 23. 2, 3. because it is accidentally typical. And therefore Mr. Brabourn need not raise such a dust, and cry out, Oh monstrous! very strange! what a mangle-mangle! what an hutch-potch have we here!

what a confusion and jumbling of things so far distant, as when Morals and Ceremonials are here mingled together ! No verily, we do not make the fourth Commandment essentially Ceremonial ; but being accidentally so, why may it notwithstanding this be mingled among the rest of the Morals ? Let one solid reason be given, but away with words.

Thesis 21.

81.

If the question be, what type is affixed and annexed to the Sabbath ? I think it difficult to find out, although mans wanton wit can easily allegorize and readily frame imaginations enough in this point. Some think it typified Christs Rest in the grave ; but I fear this will not hold, no more then many other Popish conjectures, wherein their allegorizing Postillers abound. Bullinger and some others think that it was typical in respect of the peculiar sacrifices annexed to it, which sacrifices were types of Christ, Numb. 28. 9. And although much might be said for this against that which Mr. Brabourn replies, yet I see nothing cogent in this ; for the multiplying of sacrifices (which were *partes cultus instituti*) on this Day proves rather a specialty of worshipping God more abundantly on this day, then any Ceremonialness in it ; for if the offering of sacrifices meerly, should make a day Ceremonial, why did it not make every day Ceremonial in respect of every daies offering of the Morning and Evening sacrifice ? Some think that our Rest upon the Sabbath (not God the Fathers Rest, as Mr. Brabourn turns it) was made not only a resemblance, but also a type of our Rest in Christ, of which the Apostle speaks, Heb. 4. 3. which is therefore called a *Sabbatism*, *v. 9.* or a keeping of a Sabbath, as the word signifies. What others would infer from this place to make the Sabbath to be meerly Ceremonial : and what Mr. Brabourn would answer from hence, that it is not at all Ceremonial, may both of them be easily answered here again, as already they have been in some of the former *Theses*. Some scruples I see not yet through about this text, inforce me herein to be silent, and therefore to leave it to such as think they may defend it, as one ground of some affixed type unto the Jewish Sabbath.

Thesis

Thesis 22.

22.

Jun. Ann. in
Gen. 2. 3.

Learned *Junius* goes before us herein, and points out the Type affixed to that Sabbath; For, besides the first institution of it in *Paradise*, he makes two other causes which he calls accessory, or affixed and added to it. 1. One was *Civilis*, or Civil, that men and beasts might rest from their toilsome labour every week. 2. *Ceremonialis*, or Ceremonial; for their solemn Commemoration of their deliverance out of *Egypt*, which we know Typified our deliverance by Christ, *Deut. 5. 15*. Some think indeed that their deliverance out of *Egypt* was upon the Sabbath day; but this I do not urge; because though it be verie probable, yet it is not certain; only this is certain, that they were to sanctifie this day, because of this their deliverance; and 'tis certain this deliverance was Typical of our deliverance by Christ: and hence 'tis certain, that there was a Type affixed to this Sabbath; and because the Scripture is so plain and expresse in it, I am inclined to think the same which *Junius* doth, that this is the Type rather then any other I have yet heard of: against which I know many things may be objected; only it may be sufficient to clear up the place against that which *Mr. Brabour* answers to it.

Thesis 23.

23.

The Deliverance out of *Egypt*, saith he, is not set down as the ground of the Institution of the Sabbath, but only as a motive to the observation thereof; as it was more general in the Preface to the Decalogue, to the obedience of every other command, which notwithstanding are not Ceremonial; for God saith, I am the Lord, who brought thee out of *Egypt*, therefore keep thou the first, the second, the third, the fifth, the sixth, as well as the fourth Commandment; and therefore (saith he) we may make every Commandment Ceremonial as well as the Sabbath, if the motive of deliverance out of *Egypt* makes the Sabbath to be so. This is the substance and sinews of his discourse herein; and I confess its true, that their deliverance out of *Egypt* was not the first ground of the institution of it, but Gods Rest after his six days labour; yet it was such a ground as we contend for, viz. a secondary and an annexed or affixed ground. And that it was not a Motive only to observe that day (as it is in the Preface to the Decalogue) but a superadded ground of it, may

may appear from this one consideration, viz. because that
 verie ground on which the Lord urgeth the observation of
 the Sabbath in *Exod. 20. 11.* it is wholly left out in the re-
 petition of the Law, *Deut. 5. 15.* and their deliverance out
 of Egypt put into the room thereof: for the ground in *Ex-
 od. 20. 11.* is this, *Six daies God made Heaven and Earth, and
 rested the seventh day and sanctified it;* but instead of these
 words, and of this ground, we find other words put into
 their room, *Deut. 5. 15.* *Remember thou wast a servant in the
 Land of Egypt, and that the Lord brought thee out thence
 with a mighty hand, therefore the Lord thy God commandeth
 thee to keep the Sabbath.* Which seems to argue strongly
 that these words are not a meer Motive, but another ground
 of the observation of the Sabbath. And why might not the
 general Motive in the Preface to the Decalogue, serve as a
 sufficient Motive to the obedience of this Commandment, if
 there was no more but a Motive in these words of *Deutr.*
 and therefore I suppose this was also the ground and affix-
 ed Type unto the Jewish Sabbath.

Thesis 24.

But still the difficultie remains; for Mr. Brabourn will say
 that those were but humane reasons; but what ground is
 there from Scripture for the institution of another Sabbath,
 as well as the abrogation of the old? which if it be not
 cleared, I confesse this cause sinks; here therefore let it be
 again observed, that we are not to expect such evidence
 from Scripture concerning this Change, (as fond and humo-
 rous wit sometimes pleads for) in this controversie, name-
 ly, That Christ should come with Drum and Trumpet, as it were
 upon mount Zion, and proclaim by word or writing in so
 many expresse words, *That the Jewish Sabbath is abrogated,
 for the first day of the week instituted in its room to be observed
 of all Christians to the end of the world.* For 'tis not the Lords
 manner so to speak in many other things which concern
 his Kingdom, but as it were occasionally, or in way of Hi-
 storie, or Epistle to some particular Church or people; and
 thus he doth concerning the Sabbath: and yet Wildomes
 mind is plain enough to them that understand. Nor do I
 doubt but that those Scriptures which are sometimes al-
 ledged for the Change of the Sabbath, although at the first
 blush they may not seem to bear up the weight of this
 cause, yet being thoroughly considered, they are not only
 sufficient to stablish modest minds, but are also such as may
 stop the mouths even of wranglers them-
 selves.

Thesis

Thesis 25.

25.

I do not think that the exercise of holy duties on a day, argues that such a day is the Christian Sabbath day; for the Apostles preached commonly upon the Jewish Sabbath, sometime upon the first day of the week also: and therefore the bare exercise of holy duties on a day is no sufficient Argument that either the one or the other is the Christian Sabbath; for then there might be two Sabbaths, yea, many Sabbaths in a week, because there may be many holy duties in several daies of the week, which we know is against the *Morality* of the fourth Commandment.

Thesis 26.

26.

Yet notwithstanding although holy duties on a day do not argue such a day to be our Sabbath, yet that day which is set apart for Sabbath services rather than any other day, and is honoured above any other day for that end, surely such a day is the Christian Sabbath. Now, if it may appear that the first day of the week was thus honoured, then certainly it is to be accounted the Christian Sabbath.

Thesis 27.

27.

The Primitive pattern Churches thus honoured the first day of the week; and what they practised without reproof, that the Apostles (who planted those Churches) enjoined and preached unto them so to do; at least in such weighty matters as the *Change* of days, of preferring one before that other which the Lord hath honoured before; and what the Apostles preached, that the Lord Jesus commanded, *Mat. 28.20. Go teach all Nations that which I command you.* Unless any shall think that the Apostles sometime went beyond their Commission to teach that to others which Christ never commanded, which is blasphemous to imagine; for though they might erre in practice as men, and as *Peter* did at *Antioch*, and *Paul* and *Barnabas* in their contention; yet in their publick Ministry they were infallibly and extraordinarily assisted, especially in such things which they hold forth as patterns for after-times: if therefore the Primitive Churches thus honoured the first day of the week above any other day for Sabbath-services, then certainly they were instituted and taught thus

thus to do by the Apostles approving of them herein; and what the Apostles taught the Churches, that, the Lord Jesus commanded to the Apostles. So that the approved practice of the Churches herein shews what was the Doctrine of the Apostles; and the Doctrine of the Apostles shews what was the command of Christ: so that the sanctification of this first day of the week is no humane tradition but a divine institution from Christ himself.

Thesis 28.

28.

That the Churches honoured this day above any other, shall appear in its place, as also that the Apostles commanded them so to doe. Yet Mr. Primrose saith, that this latter is doubtful: and Mr. Ironside (not questioning the matter) falls off with another evasion, viz. That they all-
 ed herein not as Apostles, but as ordinary Pastours, and consequently as fallible men, not only in commanding this Change of the Sabbath, but in all other matters of Church-government, (among which he reckens this of the Sabbath to be one) which he thinks were imposed according to their private wisdom, as must fit for those times, but not by any Apostolical Commission as concerning all times. But to imagine that matters of Church-government in the Apostles daies were coats for the Moon in respect of after-times, and that the form of it is mutable (as he would have it) I suppose will be digested by few honest and sober mindes in these times, unless they be byassed for a season by politick ends, and therefore herein I will not contend; only it may be considered whether any private spirit could abolish that day, which from the beginning of the world God so highly honoured, and then honour and advance another day above it, and sanctifie it too (as shall be proved) for religious services. Could any do this justly but by immediate dispensation from the Lord Christ Jesus? and if the Apostles did thus receive it immediately from Christ, and so teach the observation of it, they could not then teach it as fallible men, and as private Pastours, as he would have it: a pernicious conceit, enough to undermine the faith of Gods elect in many matters more weighry then this of the Sabbath.

Iron. Qu. 5. 289

Thesis

Thesis 29.

29.

To know when and where the Lord Christ instructed his Disciples concerning this *change*, is needless to enquire. It is sufficient to believe this, that what the Primitive Churches exemplarily practised, that was taught them by the Apostles who planted them; and that whatsoever the Apostles preached, the Lord Christ commanded as hath been shewn. Yet if the *change* of the Sabbath be a matter appertaining to the Kingdom of God, why should we doubt but that within the space of his forty daies abode with them after his Resurrection, he then taught them, for 'tis expressly said, that he then taught them such things, *Acts* 13.

Thesis 30.

30.

When the Apostles came among the Jews, they preached usually upon the Jewish Sabbath, but this was not because they did think or appoint it herein to be the Christian Sabbath, but that they might take the fittest opportunities and season of meeting with, and so of preaching the Gospel to the Jews in those times. For, what power had they to call them together when they saw meet? or if they had, was it meet for them thus to do, before they were sufficiently instructed about Gods mind for setting apart some other time? and how could they be sufficiently and seasonably instructed herein without watching the advantage of those times which the Jews thought were the only *Sabbaths*? The daies of *Pentecost*, *Passover*, and houses of prayer in the Temple, are to be observed still as well as the Jewish Sabbath, if the Apostles preaching on their *Sabbaths* argues the continuance of them, as Mr. *Brabourn* argues; for we know that they preached also and went up purposely to *Jerusalem* at such times to preach among them as well as upon the Sabbath daies: look therefore as they laid hold upon the daies of *Pentecost* and *Passover* as the fittest seasons to preach to the Jews, but not thinking that such Feasts should still be continued, so it is in their preaching upon the Jewish *Sabbaths*.

Thesis 31.

31.

Nor did the Apostles sinfully Judaize by preaching to the Jews upon their *Sabbaths* (as Mr. *Brabourn* would infer)

(see) supposing that their Sabbaths should not be still observed, they should then Judaize and after Ceremonies, saith he, and so build up those things which they laboured to destroy: For, suppose they did observe such daies and Sabbaths as were Ceremonial for a time, yet it being done not in conscience of the day, but in conscience of taking so fit a season to preach the Gospel in, it could not nor cannot be any sinful Judaizing, especially while then, the Jews were not sufficiently instructed about the abolishing of those things. For M. Brabourn could not but know that all the Jewish ceremonies being once the appointment of God, were to have an honourable burial, and that therefore they might be lawfully observed for a time among the Jews, until they were more fully instructed about them; and hence Paul circumcised Timothy, because of the Jews, *Act. 16. 3.* and did otherwise conform to them, that so he might win and gain the more upon them: and if Paul observed purposely a Jewish ceremony of Circumcision, which was not necessary, nay, which was not lawful to be observed among the Gentiles, *Gal. 5. 2.* and yet he observed it to gain the Jews: why might not Paul much more preach the Gospel, which is in itself a necessary dutie, upon a Jewish Sabbath which fell out occasionally to him, and therefore might lawfully be observed for such an end among the the Jews, which among the Gentiles might be unlawful? Suppose therefore that the Apostles might have taught the Jews from house to house (as Mr. Brabourn argues against the necessity put upon the Apostles to preach upon the Jewish Sabbath) yet what Reason or Conscience was there to lose the opportunity of publick preaching for the more plentiful gathering in of souls, when many are met together, and which may lawfully be done, and be contented only to seek their good in such private waies? and what although Paul did assemble the chief of the Jews together at Rome, when he was a prisoner, to acquaint them with Civil matters about his imprisonment, *Act. 28. 17.* yet had he power to do thus in all places where he came? or was it meet for him so to do? Did not he submit the appointment of a sacred Assembly to heare the word rather unto them, then assume it to himself, *Act. 28. 23.* It is therefore false and unsound, which Mr. Brabourn affirms, viz. That Paul did preach on the Jewish Sabbath in conscience of the Day, not merely with respect of the opportunity he then took from their own publick meetings then to preach to the; For (saith he)

Paul

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Paul had power to assemble them together on other dayes: This I say, is both false: for he that was so much spoken against among them, might not in all places be able to put forth such a power; as also 'tis unsound; for, suppose he had such a power, yet whether it was so meet for him to put it forth in appointing other times, may be easily judged of by what hath been said.

Thesis 32.

Nor is there a foundation here laid of making all other actions of the Apostles unwarrantable or unimitable (as Mr. Brabourn saith) because we are not to imitate the Apostles herein in preaching upon the Jewish Sabbaths. For no actions either of Christ or the Apostles which were done merely in respect of some special occasion, or special reason, are, *catenus*, or in that respect binding to others. For, the example of Christ eating the Lords Supper only with men, not women, in an upper chamber, and towards the dark evening, doth not bind us to exclude women, or not to celebrate in other places and times; because we know that these actions were merely occasioned in respect of special reasons (as the eating of the *Passover* with ones own family, Christs family not consisting of women) & it is here in respect of the Sabbath; The Apostles preaching upon the Jewish Sabbaths was merely occasional by occasion of the publick meetings (their fittest time to do good in) which were upon this and any other day.

Thesis 33.

Now although the Jews observing this day, the Apostles observed it among the Jews by preaching among them; yet we shall finde that among the Christian Gentile Churches and believers (where no Judaisme was to be so much as tolerated for a time) nor any such day was thus observed, nay, another day, the first day in the week is honoured and preferred by the Apostles above any other day in the week for religious and Sabbath services. For, although holy duties doe not argue always an holy day; yet when we shall finde the holy Ghost single out and nominate one particular day to be observed and honoured rather than any other day, and rather then the Jewish seventh day it self for Sabbath-services and holy duties

this undeniably proves that day to be the Christian Sabbath: and this we shall make evident to be the first day of the week. Which one thing seriously minded (if proved) doth utterly subvert the whole frame and force of M. Brabourns shady Discourse for the observation of the Jewish Sabbath, and most effectually establisheth the Christian Sabbath. M. Brabourn therefore herein bestirs his wits, and tells us on the contrary, that Paul preached not only to the Jews, but even unto the Gentiles upon this Jewish Sabbath, rather than any other day; and for this end brings double proof; one is *Acts 13. 42, 44.* where the Gentiles are said to desire Paul to preach to them, *οἱ τὸ μετὰ τὸ σάββατον*, i. e. the week between, or any day between till the next Sabbath (as some translate it) or (if M. Brabourn will) the next Sabbath, or Jewish Sabbath, when almost all the City came out to hear Paul, who were most of them Gentiles, not Jews. Be it so, they were Gentiles indeed; but as yet no Church or Christian Church of Gentiles actually under Christs Government and Ordinances, among whom (I say) the first day of the week was so much honoured above any other day for sacred Assemblies. For 'tis no wonder if the Apostles yield to their desires in preaching any time of the week, which they thought the best time, even upon the Jewish Sabbath; among whom the Jews being mingled, they might have the fitter opportunity to preach to them also, and so become all things to all men to gain some. His second proof is, *Acts 16. 12, 13.* and here he tells us, that Paul and Timothy preached not to the Jews, but to the Gentiles, upon the Sabbath day. I confels they are not called Jews no more then 'tis said that they were Gentiles; but why might not Lydia and her company be Jews or Jewish Profelytes, who we know did observe the Jewish Sabbath strictly till they were better instructed, as they did all other Jewish ceremonies also? For Lydia is expressly said to be one who worshipped God before Paul came. M. Brabourn tells us, they were no Jewish Profelytes, because they had no Jewish Synagogue, and therefore they were fain to go out of the City into the Fields, beside a River to pray. I confels, the Text saith, that they went out to a River side, where prayer was wont to be made; but that this was the open Fields, and that there was no Oratory, house, or place of shelter to meet and pray in, this is not in the Text, but its Masters Brabourns Comment and glosse on it. But suppose it

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was in the open Fields, and that they had no Synagogue yet will it follow that these were not Jews? might the Jews be in a Gentile City for a time without any Synagogue? especially if their number be but small, and this small number consist chiefly of women, as it seems this did, whose hearts God touched, leaving their husbands to their own ways? If they were not Jews, or Jewish Proselytes, why did they choose the Sabbath day (which the Jews so much set by) rather than any other, to pray and worship God together in? But verily such answers to these wherewith the poor man abounds in his Treatise, make me extremely fear that he rather stretcht his Conscience, then was acted by a plain deluded Conscience on this point of the Sabbath.

Thesis 34.

34.

It remains therefore to prove that the first day of the week is the Christian Sabbath by divine institution; and this may appear from those three Texts of Scripture ordinarily alledged for this end.

I. *Acts* 20. 7.
II. *1 Cor.* 16. 2.
III. *Rev.* 1. 10. } Which being taken jointly together, hold these three things:

1. That the first day of the week was honoured above any other day for Sabbath-services in the Primitive Churches practice, as is evident, *Acts* 20. 7.
2. That the Apostles commanded the observation of this day, rather than any other for Sabbath-services, as is evident, *1 Cor.* 16. 1, 2.
3. That this day is holy, and sanctified to be holy to the Lord above any other day, and therefore it hath the Lords name upon it (an usual sign of things Holy to him) and therefore called the Lords day, as is evident *Rev.* 1. 10. but these things need more particular application.

Thesis 35.

35.

In the first of these places, *Acts* 20. 7. these particulars are manifest.

1. That the Church of *Antioch* (called Disciples) had

ly and generally now met together, so that it was no private Church-meeting (as some say) but general and open, according as those times would give leave.

2. That this meeting was upon the first day of the week, called *ἐν τῇ μιᾷ τῶν σαββάτων*: which phrase although *Gomarus*, *Primrose*, *Heylin*, and many others go about to translate thus, viz. upon one of the days of the week. Yet this is sufficient to dash that dream (besides what else might be said) viz. That this phrase is expounded in other Scriptures to be the first day of the week, *Luke* 24, 1. *John* 20. 1. but never to be found throughout all the Scriptures expounded of one day in the week. *Gomarus* indeed tells us of *ἐν μιᾷ ἡμέρῃ*, *Luke* 5. 17. & 8. 22. & 20. 1. which is translated *quodam die*, or a certain day; but this will not help him, for this is not *ἐν τῇ μιᾷ τῶν σαββάτων*, as 'tis in this place.

Gomar. Invest.
sent. & orig.
Sab. cap. 9.

3. That the end of this meeting was holy duties, viz. to break bread, or to receive the Lords Supper, as the phrase is expounded, *Acts* 2. 43. which was therefore accompanied with preaching the Word and Prayer, Holy preparation and serious meditation about those great mysteries. Nor can this breaking of bread be interpreted of their love-feasts, or common suppers, as *Gomarus* suspects. For their Love-feasts, and common suppers, were not of the whole Church together (as this was) but in several houses, as *M. Cartwright* proves from *Acts* 2. 46. And although the *Corinthians* used their Love-feasts in publick, yet they are sadly reprov'd for it by the Apostle, *1 Cor.* 11. 12. and therefore he would not allow it here.

4. 'Tis not said that *Paul* called them together, because he was to depart the next day, or that they purposely declined the Lords Supper till that day, because then *Paul* was to depart (as *M. Primrose* urgeth) but the Text speaks of it as of a time and day usually observed of them before, and therefore it is said, that *when they came together to break bread*; and *Paul* therefore took his opportunity of preaching to them, and seems to stay purposely, and wait seven days among them, that he might communicate with them, and preach unto them in this ordinary time of publick meeting, and therefore though he might privately instruct and preach to them the other seven days, yet his preaching now is mentioned in regard of some special solemnity of meeting on this day.

Prim. par. 3.
ca. 5.

5. The first day was honoured above any other day for these

these holy duties; or else why did they not meet upon the last day of the week, the Jewish Sabbath for these ends? For if the Christian Churches were bound to observe the Jewish Sabbath, why did they not meet then and honour the seventh Day above the first Day? Considering that it was but the day before, and therefore might easily have done it, more fitly too, had that seventh day been the Christian Sabbath.

6. Why is the first Day of the week mentioned which is attributed only in the New Testament to the Day of Christs Resurrection, unless this day was then usually honoured and sanctified for holy duties called here breaking of bread by a Synecdoche of a part for the whole, and therefore comprehends all other Sabbath-duties? For there is no more reason to exclude Prayer, Preaching, singing of Psalms, &c. because these are not mentioned, than to exclude drinking of Wine in the Sacrament, (as the blinde Papists do) because this neither is here made mention of. M. Primrose indeed tells us that it may be, the first Day of the week is named in respect of the miracle done upon *Eutichus*: But the Text is plain, the time of the meeting is mentioned, and the end of it to break bread, & the miracle is but brought in as a particular event which hapned on this day, which was set apart first for higher ends.

Primr. p. 3. c. 5

Ibid.

7. Nor is it said in the Text that the Church of *Troas* met every day together to receive the Sacrament (as M. Primrose suggests) and that therefore this action of breaking bread was done without respect to any particular or special day, it was performed every day. For, I do not finde that the Primitive Church received the Lords Supper every day: for though it be said; *Acts* 2. 42. That the Church continued in the Apostles fellowship and breaking of Bread; yet it is also said, that they brake bread every day: they are indeed said to be daily in the Temple, *v.* 46. but not that they brake bread every day in the Temple, or from house to house; or if they should, yet the breaking of Bread in this verse is meant of common not sacred Bread, as it is *v.* 47. where I think the Bread was no more common, then the continuance in the Apostles doctrine and fellowship was common; and therefore in this 46 ver. the phrase is altered, and the * Original word properly signifies ordinary Bread for common nourishment. And yet suppose they did receive the Sacrament every day, yet here the breaking of bread is made mention of as the *opus dei*, or the special

propos.

business of the day; and the day is mentioned as the special time for such a purpose; and hence no other day (if they break bread in it) is mentioned, and therefore its called in effect the day of meeting to break bread. Nor do I find in all the Scripture a day distinctly mentioned for holy duties (as this first day of the week is) wherein a whole people or Church meet together for such ends; but that day was holy: the naming of the particular day for such ends, implies the holiness of it, and the time is purposely mentioned, that others in after-times might purposely and specially observe that day.

8. Nor is it said, that the Disciples met together the night after the first day; but its expressly said to be upon the first day of the week: and suppose (as M. Brabourn saith) that their meeting was not together in the morning, but only in the evening time to celebrate the Lords Supper, a little before the shutting in of the day: yet its a sufficient ground for conscience to observe this day above any other for holy services, although every part of the day be not filled up with publick and Church-duties; for suppose the Levites on the Jewish sabbath should do no holy publick duty on their own sabbath until the day was far spent; will M. Brabourn argue from thence, that the Jewish sabbath was not wholly holy unto God? But again, suppose the latter part of the day was spent in breaking of bread, yet will it follow that no other part of the day was spent before, either in any private or publick holy duties? possibly they might receive the Lords Supper in the evening of this Sabbath (for the time of this action is in the general indifferent) yet might they not spend the rest of the morning in publick duties, as we know some do now in some Churches, who are said to meet together to break bread the later part of this day, and yet sanctifie the Sabbath the whole day before? Suppose it be not expressly said, that they did shut up shop-windows at *Troas*, and forsake the Plough and the Wheel, and abstain from all servile work; yet if he believes that no more was done this day but what is expressly set down, M. Brabourn must needs see a pitiful face of Christ in the Lords Supper, and people coming rushing upon it without any serious examination or preparation, or singing of *Psalms*, because no such duties as these are mentioned to be upon this day.

9. Lastly, Master *Primrose* like a staggering man knows not what to fasten on in answer to this place, & therefore tells

tells us, that suppose it was a Sabbath, yet that it might be taken up from the Churches Liberty and Custome, rather then from any divine institution: But besides that which hath been said to dash his dream, *Thef.* 27. the falseness of this common and bold assertion will appear more fully in the explication of the second Text, *1 Cor.* 16. 1, 2. which now follows, wherein it vwill appear to be an Apostolical (and therefore a Divine) Institution from Jesus Christ.

Thesis 36.

36.

In the second of the places therefore alledged, *1 Cor.* 16. 1, 2. These things are considerable to prove the first day in the weeke to be the Christian Sabbath, and that so much by the Churches practise, as by the Apostles precept; For,

1. Although it be trae, that in some cases Collections may be made any day for the poor saints; yet why doth the Apostle here limit them to this day for the performance of this duty? they that translate *ἐν μιᾷ τῇ ἑβδομάτῃ* upon one day of the week, doe miserably mistake the phrase, which in Scripture phrase only signifies the first day of it, and beat their foreheads against the main sense of the Apostle, viz. to fix a certain day for such a duty as required such a certain time: For, they might (by the Translation) collect their Benevolences one day in five or ten years, for then it should be done one day in a week.

2. The Apostle doth not only limit them to this time, but also all the Churches of *Galatia*, verse 1, and consequently all other Churches, if that be true, *2 Cor.* 8. 13, 14. wherein the Apostle professeth he presseth not one Church, but he may ease another Church, but that there be an equality: & although I see no ground from this Text, that the maintenance of the Ministry should be raised every Sabbath day (for Christ would not have them reckoned among the poor, being labourers worthy of their hire) and although this Collection was for the poor saints of other Churches, yet the proportion strongly holds, that if there be ordinary cause of such Collections in every particular Church, these Collections should be made the first day of the week, much more carefully and religiously for the poor of ones own Church; and that in all the Churches

Churches of Christ Jesus to the end of the world.

3. The Apostle doth not limit them thus with wishes, and counsels only to do it, if they thought most meet, but *δικτα, ver. 1. as I have ordained, or instituted*; and therefore bindes their consciences to it; and if Paul ordained it, certainly he had it from Christ Jesus, who first commanded him so to appoint it; who professeth, that what he had received of the Lord, that onely he commanded unto them to do, *1 Cor. 11. 23.*

4. If this day had not been more holy and more fit for this work of Love then any other day, he durst not have limited them to this day, nor durst he have honoured this day above any other in the week, yea, above the Jewish seventh day. For we see the very Apostle tender alway of Christian Liberty, and not to binde where the Lord leaves his people free: for thus doing he should rather make snares then laws for Churches, *1 Cor. 7. 27. 35.* and go expressly against his own doctrine, *Gal. 5. 1.* who bids them *stand fast in their liberty*, and that in this very point of the observation of days, *Gal. 4. 10.* But what fitnessse was there on this day for such a service? Consider therefore,

5. That the Apostle doth not in this place immediately appoint and institute the Sabbath, but supposeth it to be so already, (as M. *Primrose* is forced to acknowledge) and we know duties of Mercy and Charity, as yvell as of necessity and piety, are Sabbath duties; for which end this day (which *Beza* findes in an ancient Manuscript to be called the Lords day) was more fit for those Collectionious then any other day; partly, because they usually met together publicly on this day; and so their Collections might bee in a greater readinesse against *Pauls* coming: partly, also, that they might give more liberally, at least freely, it being supposed that upon this day, mens hearts are more weaned from the world, and are warmed by the Word and Ordinances, with more lively faith and hope of better things to come, and therefore having received spirituall things from the Lord more plentifully on this day, every man will be more free to impart of his temporal good things therein for refreshing of the poor saints, and the very bowels of Christ Jesus. And what other reason can be given of limiting this Collection to this day, I confess I cannot honestly (though I could wickedly) imagine. And certainly if this was the end, and withall the Jewish day

Prim. 1. 3. c. 6

was the Christian Sabbath, the Apostle would never have thus limited them to this day, nor honoured and exalted this first day before that Jewish seventh; which if it had been the Christian Sabbath, had been more fit for such a work as this, then the first day (if a working day) could be.

6. Suppose therefore that this Apostolical and Divine Institution is to give their Collections, but not to institute the day (as Master *Primrose* pleads) suppose also that they were not every Lords Day or first Day, but sometime upon the first day: Suppose also that they were extraordinary, and for the poor of other Churches, and to continue for that time onely of their need: Suppose also that no man is enjoined to bring into the publick Treasury of the Church, but (*was it not rather*) privately to lay it by on this day by himself (as M. *Brabourne* urgeth against this Text) yet still the question remains unanswered, *viz.* Why should the Apostle limit them to this day? either for extraordinary or private Collections, and such special acts of Mercy, unless the Lord had honoured this day for acts of Mercy (and much more of Piety) above any other ordinary and common day? What then could this Day be but the Christian Sabbath imposed by the Apostles; and magnified and honoured by all the Churches in those dayes? I know there are some other Replies made to this Scripture by M. *Brabourne*, but they are wind-eggs (as *Plutarch* calls That Philosopher's notions) and have but little in them, and therefore I passe them by as I do many other things in that book as not worth the time to name them.

7. This Lastly, I add, this first day was thus honoured either by Divine or Humane Institution: If by Divine, we have what we plead for; If by Humane Custome and Tradition, then the Apostle assuredly would never have commended the observation of this day, who elsewhere condemns the observation of days, though the days were formerly by Divine Institution. *Ye observe* (saith he) *Days and Times*: and would he then have commended the observation of these days above any other which are only by humane, but never by divine institution? Its strange, that the Churches of *Galatia* are forbidden the observation of days, *Gal. 4. 10.* and yet commanded, *1 Cor. 16. 1, 2.* a more sacred and solemn observation of the first day of the week rather than any other! Surely, this could not be, unless we conclude a Divine Institution hereof. For we know how

zealous

The Change of the Sabbath:

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zealous the holy Apostle is every where to strike at humane customs, and therefore could not lay a stumbling block (to occasion the grievous fall of Churches) to allow and command them to observe an humane Tradition, and to honour this above the seventh day for such holy services as are here made mention of. But whether this Day was solemnly sanctified as the Sabbath of the Lord our God, we come now to enquire.

Thesis 37.

In the third Text, Rev. 1. 10. mention is made of the *Lords Day*, which was ever accounted the first day of the week: It seems therefore to be the *Lords Day*, and consequently the Sabbath of the Lord our God. Two things are needful here to be considered and cleared,

37.

1. That this Day being called the *Lords Day*, it is therefore set apart and sanctified by the Lord Christ as holy.
2. That this day thus sanctified is the first day of the week, and therefore that first day is our holy or Sabbath day.

Thesis 38.

The first difficulty here to prove and clear up, is, that, This day which is here called the *Lords day*, is a day instituted and sanctified for the Lords honour and service above any other day. For, as the Sacrament of *Bread and Wine* is called the *Lords Supper*, and the *Lords Table*, for no other reason but because they were instituted by Christ, and sanctified for him and his honour; so what other reason can be given by any Scripture light why this is called the *Lords Day*, but because it was in the like manner instituted and sanctified as they were? M. Brabourun here shifts away from the light of this Text, by affirming that it might be called the *Lords day* in respect of God the Creator, not Christ the Redeemer, &c. therefore may be meant of the Jewish Sabbath which is called the *Lords holy day*, Isa. 58. 13. But why might he not as well say, that its called *Lo: Supper, & Table*, in respect of God the Creator, considering that in the New Test. since Christ is actually exalted to be Lord of all, this phrase is only applyed to the Lord Christ as Redeemer? Look therefore as the Jewish Sabbath being called the *Lords*

38.

Primr. par. 3.
c. 7.

Lords Sabbath, or the Sabbath of *Jehovah*, is by that title and note certainly known to be a day sanctified by *Jehovah*, as Creator: so this day being called the Lords day, is by this note as certainly known to be a day sanctified by our Lord Jesus as Redeemer. Nor do I finde any one distinct thing in all the Scripture which hath the Lords superscription or name upon it (as the Lords Temple, the Lords offerings, the Lords people, the Lords Priests &c.) but it is sanctified of God and holy to him: why is not this day then holy to the Lord, if it equally bears the Lords name? Master *Primrose* indeed puts us off with another shift, viz. *That this day being called so by the Churches custome*; *John therefore calls it so in respect of that custome which the Church then used, without divine institution.* But why may he not as well say, that he calls it the Lords Table, in respect of the Churches custome, also? the designation of a day, and of the first time in the day for holy publick services, is indeed in the power of each particular Church (Suppose it be a Lecture, and the houres of Sabbath-meetings), but the sanctification of a day, if it be divine worship, to observe it if God command and appoint it; then surely it is will-worship for any humane custome to institute it. Now, the Lords name being stamped upon this day, and so set apart for the honour of Christ, it cannot be that so it should be called in respect of the Churches custome; for surely then they should have been condemned for will-worship by some of the Apostles; and therefore it is in respect of the Lords institution hercof.

Isa. 39.

39.

This second difficulty now lies in clearing up this particular, viz. *That this day thus sanctified was the first day of the week, which is therefore the holy day of the Lord our God, and consequently the Christian Sabbath*: for this purpose let these ensuing particulars be laid together.

1. That this day of which *John* speaks is a known day, and was generally known in those days by this glorious name of the Lords day; and therefore the Apostle gives no other title to it, but the Lords day, as a known day in those times; for the scope of *John* in this Vision is as in all other Prophetical Visions when they set down the day and time of it, to gain the more credit to the certainty of it when

when every one sees the truth circumstantiated, and they hear of the particular time; and it may seem most absurd to set down the day and time for such an end, and yet the day is not particularly known.

2. If it was a known day, what day can it be either by evidence of Scripture or any Antiquity, but the first day of the week? For,

1. There is no other day on which mention is made of any other work or action of Christ which might occasion a Holy day, but only this of the Resurrection, which is exactly noted of all the Evangelists to be upon the first day of the week, and by which work he is expressly said to have all power given him in heaven and earth, *Matth. 28. 18.* and to be actually Lord of dead and living. *Rom. 14. 9.* and therefore why should any other Lords day be dreamed of? why should Master *Bra-burn* imagine that this day might be some superstitious Easter day, which happens once a year? the holy Ghost on the contrary, not setting down the month or day of the year, but of the week wherein Christ arose, and therefore it must be meant of a weekly holy day here called the *Lords day*.

2. We do not read of any other day (besides this first day of the week) which was observed for holy Sabbath duties, and honoured above any other day for breaking of bread, for preaching the Word (which were acts of piety) nor for Collections for the poor (the most eminent act of mercy) why then should any imagine any other day to be the Lords day, but that first day?

3. There seems to be much in that which *Beza* observes out of an ancient Greek Manuscript wherein that first day of the week, *1 Cor. 16. 2.* is expressly called the Lords day, and the Syriack Translation saith, that their meeting together to receive the Sacrament, *1 Cor. 11. 20.* was upon the Lords day; nor is there any Antiquity but expounds this Lords day of the first day of the week, as Learned *Rivet* makes good *Rivet. Dissert. against Gomarum*, professing, that *Quotquot Interpretes De orig. Sab. batenus fuerunt, hæc verba de die Resurrectionis Domini intellexerunt; solus quod quidem sciam, Cl. D. Gomarum contradixit.* c. 10.

4: Look as *Jehovahs*, or the Lords holy day, *I-saiah*

The Change of the Sabbath.

saiah 58. 13. was the seventh day in the week then in use in the Old Testament, so why should not this Lords day be meant of some seventh day (the first of seven in the week which the Lord appointed, and the Church observed under the New Testament, and therefore called (as that vv as) *the Lords day*?

5. There can be no other day imagined but this to be the Lords day. Indeed *Gomarus* affirms, that its called the Lords day, because of the Lord Jesus apparition in Vision to *John*, and therefore he tells that in Scripture phrase, *the day of the Lord is such a day when the Lord manifests himself either in wrath or in favour, as here to John*. But there's a great difference between those phrases, *The Lords Day*, and the *Day of the Lord*, which it is not called here. For such an interpretation of the *Lords Day*, as if it vv as an uncertain time, is directly crosse to the scope of *John* in setting down this Vision, who to beget more credit to it, tells us First, of the person that saw it, *I John*, *ver. 10*. Secondly, the particular place, in *Patmo*. Thirdly, the particular time, *the Lords Day*.

These considerations do utterly subvert *M. Brabourns* discourse, to prove the Jewish Sabbath to be the *Lords Day*, which we are still to observe, and may be sufficient to answer the scruples of modest and humble minds; for if we ask the Time of it? It is on the first day of the week. Would we know whether this time was spent in holy duties and Sabbath-services? This also hath been proved. Would we know whether it vv as sanctified for that end? Yes verily, because its called the Lords Day, and consequently all servile work was and is to be laid aside in it. Would we know whether 'tis the Christian Sabbath Day? Verily if it be the Day of the Lord our God (the Lords Day) why is it not the Sabbath of the Lord our God? If it be exalted and honoured by the Apostles of Christ above the Jewish Sabbath for Sabbath-duties, vvhy should we not believe but that it was our Sabbath Day? And although the word Sabbath Day, or seventh Day be not expressly mentioned, yet if they be for substance in this Day, and by just consequence deduced from Scripture, it is all one as if the Lord had expressly called them so.

Thefis

Thesis 40.

Hence therefore it follows, that although this particular seventh day, which is the first of seven, be not particularly made mention of in the fourth Commandment; yet the last of seven being abrogated, and this being instituted in its room, it is therefore to be perpetuated and observed in its room. For though it be true (as M. Brabourn argeth) That new Institutions cannot be founded, no not by Analogy of proportion, meerly upon Old Institutions; as because children were Circumcised, it will not follow that they are therefore to be baptized: and so because the Jews kept that seventh day, that we may therefore keep the first day. Yet this is certain, that when new things are instituted not by humane Analogy, but by divine appointment, the Application of these may stand by vertue of old precepts and general Rules, from whence the Application even of old institutions formerly arose. For we know that the *cultus institutus* in the New Testament in Ministry and Sacraments, stands at this day by vertue of the second Commandment, as well as the instituted worship under the Old. And though Baptisme stands not by vertue of the institution of Circumcision, yet it being *De novo*, instituted by Christ as the Seal of Initiation into Christs mystical Body, 1 Cor. 12. 12. it now stands by vertue of that general Rule by which Circumcision it self was administred, viz. That the Seal of Initiation into Christs Body be applyed to all the visible members of that Body: and hence children are to be now baptized, as once they were Circumcised, being members of Christs Body. So the first day of the week being instituted to be the Lords Day, or Lords Sabbath, hence it follows, that if the first seventh which is now abrogated, was once observed, because it was the Lords Sabbath, or the Sabbath day which God appointed; by the very same Rule, and on the very same ground, we also are bound to keep this first day being also the Sabbath of the Lord our God, which hee hath now appointed anew under the New Testament.

40.

Thesis 41.

It is true, that some of the Primitive Churches in the Eastern parts, did for some hundred of years observe both

41.

both Sabbaths, both Jewish and Christian. But they did this without warrant from God (who allows but one Sabbath in a week) and also against the rule of the Apostles; for I think that Paul foreseeing this observation of days and Jewish Sabbaths, to be stirring and ready to creep into the Church, that he did therefore condemn the same in his Epistles to the *Galatians* and *Colossians*; and that therefore Christian Emperours and Councils in alter-times did well and wisely both to condemn the observations of the one and withal honour the other.

Thesis 42.

42.

Although the work of redemption be applied unto few in respect of the special benefits of it; yet Christ by his death is made heir and Lord of all things, being now set down at the right hand of God, and there is some benefit which befalls all the world by Christs Redemption; and the Government of all things is not now in the hand of God as Creator, but in the hand of a Mediator, *Heb. 1. 1. 2. Heb. 2. 8, 9. John 5. 22. Coloss. 1. 16, 17. 1 Tim. 4. 10. John 3. 35.* and hence it is no wonder if all men as well as a few elected, selected, and called, be commanded to sanctifie the Lords day, as once they were the Jewish seventh day; the work of Christ being in some respect of as great extent through all the work of Creation, as the work of the Father. And therefore it is a great feebleness in Master Brabourn to go about to vilifie the work of Redemption, and extoll that of Creation above it; and that therefore the Sabbath ought still to be kept in reference to the work of Creation, which concerns all men, rather then in respect of Redemption, which he imagines concerneth only some few.

Thesis 43.

43.

The Lord Christ rested from the work of Redemption by price, upon the day of his Resurrection; but he is not yet at rest from the work of Redemption by power, until the day of our Resurrection and Glory be perfected. But it doth not hence follow (as M. Primrose imagines) that there is no Lords day instituted in respect of Christs Resurrection, because he hath not, nor did not then rest from Redemption by power; for look as the Father having re-

sted from the vworks of Creation, might therefore appoint
a day of Rest, although he did not, nor doth not yet rest
from Providence, *John 5. 17.* So the Lord Christ having
finished the great vwork of Redemption, he might justly
appoint a day of rest, although his redeeming workly by
power vvas yet behinde.

Thesis 44.

The heavy & visble judgements of God revealed from
Heaven against prophaneffe of this our Lords day Sabbath
will one day be a convincing Argument of holinesse of
this day, when the Lord himself shall have the immediate
handling & pressing of it. Mean while I confesse my weak-
nesse to convince an adversary by it; nor vvill I contend
with any other Arguments from Antiquity for the observa-
tion of this day; but these may suffice, which are alledged
from the holy Word.

44.

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THE
BEGINNING
OF THE
SABBATH.

Wherein five several Opinions about the beginning of the

Sabbath, are set down; the Arguments commonly used for the four first of them are answered; and the truth of the fifth, for its beginning in the Evening, confirmed.

BY

THOMAS SHEPARD Pastour of
the Church of Christ at *Cambridge* in
New-England.

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OF THE
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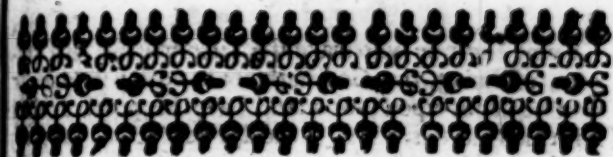
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THE BEGINNING OF THE SABBATH.

Thesis 1.

IT is an holy labour, (saith one) to enquire after the Beginning of holy Rest. The Sabbath cannot be so sweetly sanctified, unlesse we know the time when to begin and end it, the different apprehensions of such as have enquired after the Truth in this particular, have made way for the more clear and distinct knowledge of it; it being the priviledge of truth to be more purified, and shine the brighter, by passing thorough the heats and fires of mens contentions and disputations.

1.

Thesis 2.

There being therefore five several Opinions concerning this particular, it may not be unuseful to bring them all to the Balance and Touch-stone, that so by snuffing the Candle, and rejecting that which is false, the light of Truth may shine the brighter at last.

2.

Thesis

Thesis 3.

3.

Opin. 1.

Some there be who make the Time mutable and various; affirming, that God hath not fixed any set time, that he stands upon, or would have his people troubled with such niceties; so long as the day be observed (say they) it is no matter when it be begun: nor do they make any variation to be according to that which God allows (suppose from Sun to Sun, sooner or later as the time of the year is) but according to the Civil Customes of several Nations, as they variously begin or end their days, among whom they live; as suppose they live among Romans (so they think) they may begin it at mid-night; if with Babylonians, at Sun-rising; if among Grecians, at Sun-set; if among Umbrians and Arabians, at mid-day.

Thesis 4.

4.

If the Scripture had left us such a liberty as this, we should measure the beginning of the day according to humane custom; a scrupulous conscience (I think) might have a ready quieting answer here: but it will be found true, that though Civil and humane Time may admit such variations as may best suit with their manner and occasions, yet sacred and holy Time is not dependent upon humane customes, but upon divine institutions: for the purpose God hath made the lights of Heaven to be signs, Gen. 1. 14. to be guides and helps to begin the seasons and days which he shall appoint.

Thesis 5.

5.

'Tis true, that it suits not with Gods wisdom to determine all particular circumstances of things: (which are almost innumerable and infinite) by the expresse law of the Scripture; and therefore he hath left us a few general Rules to direct us therein; yet for the Lord to leave the determination of some circumstances to humane liberty, would be very perilous. The Temple was burnt by circumstance of place, and King Uzziah in offering incense varied onely in a circumstance of person, yet we know the Ten Tribes were carried away captive for not abiding at the Temple, and Uzziah smitten with Leprosy for

The Beginning of the Sabbath.

his death: so the Lord having determined the seventh day to be his, what now should hinder but that he should determine the Beginning also thereof?

Thesis 6.

If God hath been accurately careful to fix the beginning of other Feasts and holy days, far inferiour unto this, as appeareth *Lev. 23. 23. Exod. 12. 6.* why should we think that the Lord is lesse carefull about the beginning of his Sabbath?

Thesis 7.

If the Lord hath not left it to humane wisdom to set down the bounds and limits of holy places, (as appears in the Temple, Tabernacle, and all their appurtenances) why should we think that he hath left it to mans wisdom to limit and determine holy Time?

Thesis 8.

If the Lord will have a special Time of worship once within the circle of seven days, and not appoint the Time for the beginning and end of it, might he not lose much of the beauty of the holiness of the day, every thing being beautiful in its season? may not man begin the day at such a season as may not be beautiful?

Thesis 9.

The Depuration of Time for holy uses upon occasion is allowed to man; yet sanctification of Time, and to set the bounds and limits of it, is left to no man: Sanctification not only positive, but relative (as here in the Sabbath) being as proper to the holy Ghost, as Creation to the Father, and Redemption to the Son.

Thesis 10.

Application of holy Time to the performance of holy duties on the Sabbath, (as to fix what hours to meet in upon that day) is left to humane prudence from general rules of Conueniency, Order, Comeliness: but Consecration of constant and fixed Time is the Lords propriety, not only

Only of the middle; but of the beginning and end thereof.

Thesis 11.

11.

The Scriptures have left the determination of the beginning of the *Sabbath*, no more to Civil Nations and their customs, than to particular Churches, and each particular person; for they may all equally plead against the Lords strictnesse to any exact beginning of Time: but if such a loose liberty were granted, a world of confusions, strifes and division would soon appear; for some persons might then begin it at mid-night, some at mid-day; some might measure the beginning of the *Sabbath* according to their sleeping sooner or later on the *Sabbath* day morning; some might be plowing, or dancing and drinking, while others are praying and hearing of the Word; and who could restrain them herein? for they might plead the *Sabbath* is not yet begun to them.

Thesis 12.

12.

If therefore God hath sanctified a set-Time, he hath set and sanctified the bounds and limits of that Time, and to begin the Time when we list, it may sometime arise from weakness, but usually 'tis a fruit of loosenesse of heart, which secretly loves to live as it lists, which would not conform to Gods rule, and therefore will crook and bend the rule to its humour; which will not come up to Gods Time, and therefore make God to come down to them.

Thesis 13.

13.

Opin. 2.
T. Brahourne.
I. N.

Others there be who give God the honour of determining the beginning and end of the day, but they cut him short of one half of it, in that they make the Artificial day, or the day-light, from Sun-rising to Sun-setting, to be the day of his *Sabbath*. Thus some affirm down-right. Others more modestly say, that conscience ought not to be scrupulous, nor trouble it self, if conscientiously give God the honour of the *Sabbath* day-light, having the general preparations for it the night before, and good affections the night after.

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Thesis 14.

But if the day-light be the measure of the Sabbath, those that live in some part of the *Russia* and East-land must have once a year a very long Sabbath: for there are some times of the year wherein they have day-light a moneth together.

14.

Thesis 15.

If God give us six natural days to labour in, is it not fit that the seventh day should bear an equall proportion with every working day? and therefore it is not an Artificiall, but a Natural day, consisting of twenty four hours, which we must in conference allow unto God to be the Sabbath day.

15.

Thesis 16.

It is true, that the night is given to man to rest in, it being most fit for that end; but it is not necessary that all the weekly nights be spent in sleep, for we then doe labour, and Gods providence puts men generally upon it to labour in their callings early and late those nights, and the Lord allows it, nay, it would be sin and idleness in many not to do it; besides, that sleep and rest which is to be taken in the night, it is in *ordine*, or in reference to day-labour, and is as a whier thereunto, and in this respect the whole weekly night as well as the day is for labour; as the sleep we take on Sabbath night is in *ordine*, or with respect to spiritual rest, and so that whole natural day is a day of spiritual rest. It is therefore a vain thing for any to make the nights of the six working days to be no part of the six working days, because (they say) they are given to man to rest and sleep in; for upon the same ground they may make the Artificiall days no days of labour neither, because there must be ordinarily some time taken out of them to eat, drink, and refresh our weak bodies in.

16.
31

Thesis 17.

If *Nehemiah* shut the gates of the City when it began to be dark, lest that night time should be profaned by bearing burdens in it, then certainly the time of night was sanctified of God as well as the day; to say, that this act was

17.

Nehem. 13. 19

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was but a just preparation for the Sabbath, is said without proof: for, if God allows men six days and nights to labour in, what equity can there be in forbidding all servile work a whole night together which God hath allowed man for labour? and although we ought to make preparation for the Sabbath, yet the Time and Measure of it is left to each mans Christian liberty; but for a Civil Magistrate to impute twelve houres preparation for the Sabbath, is surely both against Christian liberty, and Gods allowance also: Again, Nehemiah did this, lest the men of Tyre should occasion the Jews to break the Sabbath day by bringing in wares upon that night; so as if that night therefore had not been part of the Sabbath, they could not thereby provoke the Jews to prophane the Sabbath day, by which Nehemiah tells them they had provoked the wrath of God.

Thesis 18.

18.

A whole natural day is called a day, though it take in the night also because the day-light is the chiefest and best part of the day, and we know, that the denomination of things is usually according to the better part; but for Mr. Braughton to affirm, that the word Day, in Scripture, is never taken but for the Artificial day or time of light, is grossly false, as might appear from sundry instances; it may suffice to see a cluster of seven days which comprehended their nights also, Exod. 12. 15, 18, 19, 41, 42.

Thesis 19.

19.

To affirm that the Sabbath day only comprehends the day-light, because the first day in Gen. 1. began with morning light, is not only a bad consequence (supposing the ground of it to be true) but the ground and foundation of it is as certainly false, as to say, that darkness is light, for it is evident, that the first day in Genesis began with the darknesse which God calls night, Psal. 4. 5. and to affirm, that the first day in Gen. 1. begins with morning light, is as grossly false, as it is apparently true, that within six days the Lord made Heaven and Earth, Exod. 20. 11. for before the creating of that Light which God calls Day, the Heavens, and with them the Angels, and the Earth, or the matter called the Deep, which was over-spread with

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Exod. 12. 15, 18, 19, 41, 42

Darkness, were created: either therefore the Lord did not create the world in six Days, or tis untrue that the first day in *Genesis* began with morning Light: and I wonder upon vvhhat grounds this notion should enter into any mans head: for though God calls the Light Day, and the Darknesse Night, (as we shall do when we speak of the Artificial Day) yet withall he called the Evening of the Morning the first Day; and what was this Evening and Morning? Surely its all that space of Time wherein the Lord did his first days work; now its evident, that part of the first days work was before God created the Light: and what though evening be oftentimes taken for the later part of the day-light? yet its too well known to those who have waded the deep in this controversie, that it is oftentimes taken, not only for the bound between light and darknesse, i. e. the end of light and beginning of darknesse, *Jos. 10. 26. 27. Psal. 104. 23.* but also for the whole time of darknesse, as tis here in this first of *Genesis*, and as we shall prove in due place; and therefore to affirm, that the Hebrew word used by *Moses* for evening, not to be naturally applyable to the night, because it signifies a mixture of light and darknesse in the notion of it, is a grosse mistake; for the Hebrew word *Gnereb*, doth not signifie a mixture of light and darknesse, but only a mixture, because it is the beginning of darknesse, wherein all things seem to be mixed and compounded together, and cannot be clearly and distinctly discerned in their kinds and colours, if *Bertramus* may be believed; as is also evident, *Isa. 29. 15.* and to affirm, that the Day is before the Night, even in this first of *Genesis*, because *Moses* sometimes sets the Day before the Night, it may seem as feeble an Argument as to say, that the Evening is before the Morning, because *Moses* here sets the Evening before the Morning; but this will not seem rational to them who make the Evening to comprehend the later part of the day-light, and the Morning the first part of it: Lastly, to make the Light to begin the day, because the time of light is a certain principle of computation (the place of darknesse before that light was created being unknown) is all one, as if one should affirm, that the time of day-light was not the beginning of the day, because the place of that is also as much unknown. For if we know that darknesse was before light, though we may not know how long it continued, yet we do know certainly that the first

first day began with darknesse; and that this darknesse and light made up the space of 24 houres, or of a natural day (as in all other days works of Creation) and which is sufficient to break down this principle, viz. that the first Day in *Genesis* began with Morning Light.

Thesis 20.

20.

Some say, the *Sabbath* is significative of Heaven, and therefore it only comprehends the day-light which is fit to signifie the lightsome day of Heaven, which darknesse is not: but why may not Night-time signifie Heaven as well as Day-time? for Heaven is a place of rest, and the night is the fittest time for rest, after our weary labours in the day. Who teacheth men thus to allegorize? how easie a thing is it thus to abuse all the Scripture? and yet suppose it should signifie Heaven; yet why may not the *Sabbath* continue the space of a natural as well as of an artificiall day, considering that the naturall day of the world, or of both Hemispheres, consists only of light, which these men say is significative of Heaven?

Thesis 21.

21.

We may and do sanctifie time by sleeping on the *Sabbath* night, as well as by shewing works of mercy, and doing works of necessity upon the *Sabbath* day, or as we may do by eating and drinking; for to take moderate sleep is a work not only of necessity, but also of mercy to our selves; and therefore to abolish the *Sabbath* night from being any part of the *Sabbath*, because we cannot (as some think) sanctifie time by sleeping no more than by working, is very unfound.

Thesis 22.

22.

Moses indeed tells the people, *Exod.* 16. 23. that tomorrow is the Lords Sabbath, but he doth not say that the day since only was the onely time of the *Sabbath*, or that the day-light begins and ends the *Sabbath*; but he mentions that time, because on that day-light of the seventh day they were apt and inclined to go out (as in other days), to gather Manna, and so to break the *Sabbath*, and it is as if we should say to one who was ready to ride

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our on the Sabbath morning about worldly occasions, Do not stir out, for to morrow is the Sabbath; that so we may hereby prevent the breach of the Sabbath in that thing, especially at that time wherein one is most inclined so to do.

Thesis 23.

To imagine that the Sabbath must be contained within the bounds of day-light, because *Christ Jesus* arose at break of day, *Mat. 28. 1.* is of no more force than as if one should conclude the containment of it within the bounds of some darknesse, and twy-light; for its evident that he arose about that time.

23.

Thesis 24.

There is no more necessity of sanctifying a day and an half, by beginning the day at Evening, than by beginning it at Morning light (for thus some argue) for what is said of the Evening of both Hemispheres, that the second Evening would begin 12 houres after the first, if the Sabbath was sanctified to begin at the Evening of both Hemispheres, and so there would be a day and half sanctified; the like (I say) may be averred of the morning, supposing that both Hemispheres should begin their Sabbath at the Morning of both Hemispheres; but we know, that the Sabbath day is sanctified to begin and end according to the setting and rising Sun in each Hemisphere and Longitude of places respectively.

24.

Thesis 25.

If Evening, Morning, Light and Night, made up every day the Creation, why shall we think but that the Sabbath day also consisted of the same parts? and if the whole world was made in six days, and these days be only such as consist of day-light, when then was the third Heaven and Chaos made which did exist before light? those Fathers and School-men, who set such narrow bounds to the day, had need consider of it, lest their answer be like his, who hearing a simple Preacher, desiring the continuance of the life of the King so long as Sun and Moon endured? and being asked, if that should be so, when should his son reign? he replied, it may be the Preacher thought that he might rule by Candle light.

25.

Thesis

The Beginning of the Sabbath.

Thesis 26.

26.

Suppose therefore that there was no publick worship in the Temple (as one objecteth) among the Jews in the night-time, yet it will not follow from hence that the Sabbath was to continue no longer then day-light; for the Sabbath might be sanctified privately in the night, as well as more publickly in the day; & thus the Jews were wont to sanctifie their Sabbaths, and so should we, *Isa. 30. 29. Psalm 63. 7. Psalm 92. 2. 3.*

Thesis 27.

27.

'Tis true, that its very good to prepare for, and end the Sabbath with holy affections; yet if a seventh part of weekly time be due to God, as six parts of it are due to us, through the goodnesse of God; then let God be glorified as God, and the whole day allowed him as his day; let *Caesar* have his due, and God his.

Thesis 28.

28.

Opin. 3.

Others allow the Lord his whole time, but they think that he hath fixed the beginning of it at the gates of mid-night; "which *Mid-night* they call Morning, or *Morning* " *Mid-night*, or *Mid-night Morning*, and therefore they " imagine out of *Gen. 1.* that the Morning was half night " wherein time began, and half day; six hours night " from mid-night to six, and six hours day from six " to mid-day: and by the same proportion, the Evening to begin at mid-day, and so to continue six hours day " from 12 to six, and six hours night from six to mid-night, " and therefore they say, that God is said to stretch the " North upon the empty, *Job 26. 7.* because the first beginning of the notion of time began from the North " point, when darknesse was first upon the face of the " deep, and from this North point in the Revolution of " the Heavens we do account it mid-night, as being opposite to the south which in the course of the Sun is " mid-day: and therefore also (they say) that Evening is " never taken in all the Scripture for the whole night " as Evening begins at mid-day, so Morning begins at " mid-night.

Thesis

Thesis 29.

But if the first day, and consequently the *sabbath* day should begin at mid-night, it were meet to give a demonstration that this first darknesse should continue just six hours, or half the time of such a night when the sun is in the Equinoctial; but although it be certain that the first time began in darknesse, yet its wholly uncertain whether this darknesse continued but six hours. *Zanchius* and many others have very good cards to shew that this first darknesse continued a compleat night of 24 hours; others on the other hand make it far lesse; certain it is, it continued some considerable space of time, in that it hath the name of night put upon it; but that it should be just six hours, neither can mans reason demonstrate it, nor hath God in any scripture revealed it, but it is in such uncertainty, and therefore an ill foundation for setting the beginning of the *sabbath* upon.

29.

Thesis 30.

Some would prove the *sabbath* to begin at mid-night, because Christ arose at mid-night, and he arose at mid-night, because *Sampson* a Type of Christ carried away the gates of *Gaza* at mid-night, *Judg. 16. 2.* but such allegorical reasonings were fit Tools for blinde Monks in former times to delude the simple people with; I suppose men are wiser now then to be sed with wind and chaff, and to build their faith upon couzening allegories of humane wit, by which as the blinde Monks of old did feed the people, so the Familists now deceive the world: both which are the fruits of Gods heavy curse upon their hearts, who because they did not love the Truth to feed upon it, are therefore sed with vanity of mind.

30.

Thesis 31.

A true *Paul* Preached till mid-night, *Acts. 20. 7.* but does it hence follow that the *Sabbath* was to end at mid-night? no verily, for the beginning and end of the *Sabbath* is not measured by mans Preaching, a longer or a shorter time *Paul* might have continued Preaching longer then till mid-night, the cause being unnecessary in respect

31.

respect of his departure the next day never to see their faces more. And he might have continued a shorter time then the Sabbath continued, as our Saviour himself did before Sun-set; *Mark. 1. 32, 32.* for the bounds of continuance of the Sabbath are not set according to the beginning and end of any mans Preaching; which is so exceedingly uncertain: *Pauls* long Sermon was not continued and ended at Mid-night purposely; and because so long the Sabbath continued; but occasionally, in regard of his small departure from them the next day; and hence in respect of this extraordinary cause he continued so long at it, which in ordinary course had been very unreasonable.

Thesis 32.

32.

It is not said in the first of *Genesis* that the Morning and the Evening were the first day; as if the day should begin at Morning Mid-night: but the Evening and the Morning were the first day; and therefore its strange that any should derive the beginning of the Sabbath from Morning Mid-night out of this Text: The *Gracians*, because they begin the day at the Evening of Sun-set, did therefore orderly call their natural day * *ἡμέρα*, and its probable that *Moses* would speak disorderly, *et ordine retrogrado* here; and not rather according to the interpretation of *Daniel*, who calls 2300 days by name of *Evening Mornings*, which signifies Evenings Mornings; because the Evening, not the Morning, much less Mid-night-Morning is to begin the day, *Dan. 12. 11.*

Thesis 33.

33.

It is true, that sometimes those things which are first in order of time; are spoken of last in order of story; and therefore its no solid Argument to prove that the Evening is before the Morning, meerly because the Evening is set down first before the Morning, unlesse it can be proved that the story sets down such things (and so this is particular) orderly; which I suppose is evident, 1. Because the first darkness is called Night, and also comprehends the whole Time of Night, as light comprehends the whole Time of the Day, *Gen. 1. 4, 5.* Now I do not find in the Scripture, nor is any man I think able to shew that the whole Night is taken for the Morning, and therefore

the first darknesse could not possibly begin at the Morning or Mid-night Morning. 2. Because the scope of *Moses* in this Chapter is to set down not only the work of Creation, but the exact order of it, and consequently of the order of Time, which was consecrated with the world; first, the beginning of it, then the succession and vicissitude of it, first, in the dark night, then in the light day, and (which is all one) first, in the Evening, then in the Morning. 3. Because the Evening may be the end of the Artificial day; but I know no proof from any instance in Scripture to make it the end of the Natural day, of which *Moses* here speaks; and therefore as Evening cannot end the day, so Mid-night Morning cannot begin it.

Thesis 34.

To affirm that the Evening is never taken in Scripture for the whole Night, and that therefore by the Evening we are to understand six hours day, and six hours night, as the consequence is most weak, so the assertion is most false, as may appear to any who seriously ponders these and such like Scriptures, *Hab. 1. 8. Psal. 92. 2. Job 7. 4. Dent. 28. 66, 67. Zach. 14. 7. Isa. 21. 12.*

Thesis 35.

Nor can it be proved that the Evening begins at mid-day, which is their principall Argument to prove that the morning begins at mid-night.

Thesis 36.

For though it be said, *Exod. 29. 38, 39. Exod. 12. 6.* That the Lamb was to be slain between the two Evenings (as is in the *Hebrew*) yet neither these, or any such Scriptures are able to prove that one of those Evenings must necessarily begin at mid-day; but only this, that some part of the after-noon when the Sun was in his declining, was one of these Evenings; some of the *Jewish Rabbins* begin it at noon, and yet it is without warrant from Scripture, and they are overwhelmed with grosse testimonies from most of their fellows, who begin it some about one; some about two of the Clock in the after-noon, and *Josephus* (who knew best his Country-mens manners)

and who is one of most credit in his writings, tells us, that they began their first Evening about three of the Clock in the afternoone.

Thesis 37.

37.

We read indeed of the shadows of the Evening, *Jer. 6. 4.* but it doth not hence follow that the Evening begins at mid-day, but rather some time after it, the shadowes of the Evening being the shadowes of the day declining, which therefore grow long; but mid-day is no time of declining shadowes.

Thesis 38.

38.

Although the Evening may be called by humane custom all that part of the day wherein we wish men good Even from noon till Sun-set, yet its then called the Evening in respect of the Artificiall not Naturall day, of which *Moses* speaks when he divides the day into Morning and Evening, part of which afternoon is also called Evening by the Holy Ghost in Scripture; because it is either approaching or hastning towards the Evening of the naturall day, or contiguous to it: even as part of a dark Night is sometime called Morning, because it is either contiguous or not far from the Morning light, and men are then usually up, and preparing for it.

Thesis 39.

39.

And as no Text can be produced to prove that the Evening begins at mid-day; so neither can any be alleged to prove the Morning to begin at mid-night. The Scripture (speaking properly) putting an expresse difference between Mid-night, Cock-crowing, and Morning, *Mat. 13. 35.*

Thesis 40.

40.

And therefore to Translate the words in *Gen. 1.* "the Evening, so was the Morning the first day" and "and this glorie and interpretation, viz. That out of the premises of Night and Day, so was the Evening and of them both; so was the Morning also composed."

"both, to wit, of Night and Light: this I say is but words;
"here is no proof for such an interpretation. *Junius* Trans-
"lation is best and most clear, and rationally, viz. So was
"the Evening and the Morning of the first day: for as
"hath been said, the whole time of night is never called by
"the name of Morning; let any man shew the least Tittle
in any Scripture of it, and I will yeeld to them in this
cause.

Thesis 41.

To affirme that the division of the naturall day, *Gen. 1.*
into Day and Night, was for civill use, and into Evening
and Morning for Religious use, in respect of the Evening
and Morning sacrifice a long time after, is just such a device
as his who would needs thinke that the first day of the
week was called *in Sabbath*, because God fore-saw and
ordained the change of the Sabbath into that first Day;
for we know, God speaks of things as they were then in
their nature when they did first exist, before Sacrifices
were thought of; *Adam* called the names of things accord-
ing to their natures and speciall use, and is it credible that
before his fall where there was no use of Sacrifices, that
hee should know of Morning and Evening Sacrifices, in
which respect it was called Evening morning? and yet
suppose it was in respect of Religious use that these names
are given to each day, yet why must not the Evening be-
gin the day rather then the Morning? it being as hath bin
proved, first in being as it is first in naming.

41.

Thesis 42.

'Tis true, *Matth. 27. 45.* is called
early Morning; and we read of the Morning watch be-
fore day light, *Matth. 26. 74.* yet these places no way prove
that which they are produced for, viz. That Morning be-
gin at mid-night: that *Christ* went to prayer at mid-
night, because he went to it in the early Morning, or that
the Morning watch began at mid-night; for we know it
was some time after it; these places indeed shew this
much, That sometime before Day-light is sometime called
Morning, which is readily acknowledged in the respects
forementioned.

42.

Thesis 43.

43.

The Angels indeed were created together with the third Heaven, *Gen. 1. 1.* in the beginning of Time; for being incorruptible (as the third Heaven is) they could not be afterward created out of the first matter, as all this visible & corruptible World was; therefore the Earth is said to be dark and void (*i. e.* of all Inhabitants and beautiful form) in opposition to the third Heaven which was made with it, which was lightsome and full of Inhabitants, *viz.* the Angels; and if it was a Kingdom prepared from the foundation of the World, surely this Kingdom had a King then, and this King had his subjects; who could they then be but Angels? but to infer from hence that this Time of darkness wherein the Angels were created, should be morning, & that therefore they are called by *Job* the Morning stars, *Job 38. 6, 7.* as some imagine, will follow no more than as if one should affirm that the King of *Babel* (called *Lucifer*) was certainly born in the Morning, because he also is called a Morning star, *Isa. 14. 12.* for who sees not, but that the speech is metaphorical in both? glorious excellency above others being bestowed on them, as special brightness and lustre is given to the Morning star.

Thesis 44.

44.

Belshazzar is said to be slain in the night, *Dan. 5. 30.* which the Prophet *Isaiah* has foretold should be in the Morning, *Isa. 47. 11.* but will it follow hence that the Morning is the time of mid-night? might it not be after mid-night as well? for the Text is silent; and yet I do not think that the word Morning in *Isaiah* is meant of mid-night, nor any part of any night, but by a metaphor the apparent time of the beginning of his misery (the light of the Morning manifesting all things apparently) the Lord also alluding to the manner of humane Judicatures; who were wont to passe the sentence and inflict it in the Morning, as the Scripture frequently holds forth.

Thesis 45.

45.

Though also it be true, that the Lord smote the *Egyptians* at mid-night, and that the *Israelites* were prohibited from stirring

stirring out of doors till Morning, *Exod.* 12. 22, 29, 30. and yet that they did stir up one another to depart before morning-light; yet it will not hence follow (as some would infer) that mid-night was the beginning of their Morning: for then, 1. They might have risen at mid-night just when God was destroying the *Egyptians* first born, for that was part of the Morning by this account. 2. They are prohibited from stirring out of doors till Morning, as of themselves: yet if God, and *Pharaoh*, and *Moses* will force them out, there is no rule broken by stirring out in such a case before day-light morning. 3. 'Tis more than probable that there was some good space after midnight before they stirred out, which is said to be in the Morning watch; for the Deaths stroak was at mid-night, after which *Pharaoh* and his counsel must sit and consult, and conclude what to do, and send for *Moses*; after which there must be some time for *Moses* to acquaint the *Israelites* to make them fit and ready to depart their departure; therefore in the Morning was not at midnight which began this Morning. 4. *Pharaoh* sends for *Moses* after mid-night, yet this Time is called Night, *Psal.* 30. 31. and not Morning; and indeed properly it was not so, only called so by an improper speech.

Thesis 46.

When *Job* saith that God stretcht out the North upon the empty, *Job* 26. 7. 'tis not spoken of the empty *Chaos*, for *Job* hath no occasion to speak thereof, nor is it his scope; but of the places near the North Pole which are void and empty of Inhabitants, none being able now to dwell in that frigid Zone.

46.

Thesis 47.

If God hath set any time to begin the Sabbath, surely 'tis such a time as may be ordinarily and readily known, that so here (as well as in all other Ordinances) the Sabbath may be begun with prayer, & ended with praise: but if it should begin at midnight, what man of a thousand can readily tell the certain time when it begins, that so they may in a holy manner begin the Sabbath with God? all men have not the mid-night Clocks and Bells to awaken them, nor can the crowing of Cocks herein give a certain sound; a poor Christian man had need be a good and watchfull Mathematician

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The Beginning of the Sabbath.

matician that holds this opinion, or else I see not how hee will know when mid-night is come; and if hee cannot, then its very considerable and to me unquestionable, that that cannot be the beginning of holy Time which cannot be begun in a holy manner: there was never any Ordinance of God but it was so ordered as that it might ordinarily be begun and ended with God; which makes me question that the beginning of it at Morning mid-night cannot be of God.

Thesis 48.

48.
Opin. 4.

Others there be, who do not begin the Sabbath at Morning mid-night, but begin and end it at *Morning-light*, at the rising of the Sun, and the light of it: who indeed are assisted with better proofes and stronger arguments than any of the rest, and therefore need tryall, and we have need to know what weight they are of. As also, to be accurately wary lest the rule of love be broken towards such gracious and learned Servants of God; considering how much they have to say in this point, in which as much love, respect and indulgence hath been ever accounted necessary by men of moderate and sober minds.

Thesis 49.

49.

The six working-dayes being considered absolutely in themselves, in this respect it is no matter whether they begin at Evening or Morning, or Mid-night, or Mid-day, nor is it in this respect a sin to begin and end the dayes according to the custome of the civill Nation where we live; but because these dayes are to be considered relatively in respect of the seventh Day, hence the week dayes are so to be begun, as that their relation to the seventh be not disturbed, so as that the bounds and limits of the Sabbath be not impaired or transgressed: for there is no religious necessity to begin and end civil time with sacred: nor is it so uncomely as it may seem at first blush to give God and *Cæsar* their due: civill accompts to the one, and sacred to the other: for when the *Jewes* were subdued by the *Romans*, they might and did begin their reckoning of civill Time as the *Romans* did, and yet reserve the bounds of sacred Time wholly unto God. They did the like in *England* many years since, saith *M. Fox*, & that their civil dayes began in the Morning.

ning, and Religious dayes in the Evening; And when they did thus variously begin their dayes, there was no such undecent disproportion of Times as Reverend Mr. *Cleaver* imagines, in the like case; if holy Time should not begin with Morning, which he pleads for.

Thesis 50.

The principal foundation of this Opinion, are the words of the four Evangelists, *Matth.* 28. 1. *Mark* 16. 1, 2. *Luke* 24. 1. *John* 20. 1. Among all which that of *Matth.* 28. 1. hath most weight, wherein 'tis said, *In the end of the Sabbath as it began to dawn toward the first day of the week, &c.* from whence it seems to follow, that if the Sabbath Day did end at the dawning of the first day of the week, that then the dawning of the day-light of the first day, must be the beginning of the Sabbath Day, or of the Christian Sabbath.

Thesis 51.

The consideration of this Scripture hath caused some, very judicious, (*viz.* *Beza*, *Junius* and others) who conceive the Sabbath to begin at even, to affirm upon very probable grounds, that there was among the *Jews*, at this time under their *Roman* bondage, a double account, and reckoning of the dayes of the week. 1. Civil. 2. Sacred account. According to sacred account (they say) the Church of God began their Sabbath at Evening, not Morning, which they demonstrate from sundry pregnant Texts in the old and new Testament; but according to the civil account of the *Romans*, who gave the precedency to the Morning before the Evening, they begun it therefore in the Morning, and according to this latter account they suppose the Evangelists to speak.

Thesis 52.

But if the severall Texts be duly examined, rightly compared and sincerely interpreted, there will not appear a necessity of such an account from this place, but rather that these Texts which are ordinarily produced to evince the beginning of the Sabbath at Morning, will bring in strong evidence to demonstrate its beginning rather on the Evening before.

Thesis 53.

53.

For this dawning toward the first day of the week is meant of the Artificial Day, or the Light of the first Day of the week, as the word *dawning* implies, and the evidence of their fact in coming to the Sepulchre demonstrates as much; for it is not the scope of the Evangelist to set down when the first day of the week began, but at what time of the first day of the week such and such actions fell out any thing done in any Time of the day, whether at six, or nine, or two of the Clock may be said to be done that day; but it will not follow that they are therefore done in the beginning of that Day: I meet with two Exceptions here.

1. Some say that it might be meant of the Artificial day if the words had run thus, *viz.* at the *Dawning of the day* the first day of the week about the dawning of the day; but the dawning towards the first day, *This phrase* (they say) *seems to describe beginning of such a day as stands in Relation to the whole week, and all the other days of the week, which are to be taken for naturall dayes:* But, 1. There is hope a first Artificiall day of the week, as well as a Natural. 2. This Artificiall day doth not in this account exclude the Night before as part of this first Day, and consequently the Natural Day consisting of Night and Light; therefore it may well stand in relation to the other days of the Week which were naturall; for although the Evangelist sets down particularly when these things about the Resurrection of Christ happened to be, *viz.* at the dawning towards the first day of the Week, yet we that begin the Sabbath at Evening, may and do use the same phrase, and yet so speak of the Artificiall day upon which some event begins, as not to exclude the Night before upon which the Natural Day begins. 3. Compare the Evangelists, and the dawning in *Matthew* towards the first day, will be found to be all one with this phrase, *viz.* The first day about or at the dawning of it: for that which *Matthew* calls dawning to the first day, *Mark* calls early in the Morning, the first day of the Week, at the rising of the Sun; and *Luke* calls upon the first day of the Week very early in the Morning: whence it is evident, that *Matthews* dawning to the first day is all one with about the rising of the Sun upon the first day: so that this difference between dawning towards the first day, and dawning

ning upon the first day, seems to be an English *Cabalism*, and a meer curiosity exhaled and extracted out of the words; rather than any solid Truth which the Text holds forth, or the Spirit of God aimed at.

2. A second exception is; that though the words *Day* in Scripture be taken for the Artificiall day, yet never while the word first, second, or third Day, &c. are joynd together; and they point us to the first of *Genesis*, where when the first or second day is mentioned, its constantly meant of a Naturall and not an Artificiall Day. But 1. This is a great mistake; for the Day of the *Levites Travell* (which was not in the Night, but upon the Artificiall day) is called the fourth Day, *Judg.* 19. 5. And the fifth day, *verse* 8. 2. This Artificiall day may be called the first day, as that it may involve the Night before, (where we make the Sabbath to begin) as well as the Night after, on which they make the Sabbath to end; and thus the Natural day may be here comprehended also (which they plead for) the same day which Artificially begins at day-light, may Naturally begin the night before.

Thesis 54.

If we should suppose that this Day is meant of the Artificiall Day, yet there is a harder knot to be unloosed in the words of *Matthew*, who affirms, that this Day-light or Day-dawn was the End of the Sabbath. Whereby it seems that the Sabbath began at the dawning of the day before, and therefore it ends at the dawning of the first day following: and hence they infer, that the day-light of this first day cannot belong to the night of the Jewish Sabbath, which immediately went before. And I confesse the argument is strong and undeniable, as the words lie under the glosse. We must therefore enquire more narrowly into the true translation of the words, and their meaning.

54.

Thesis 55.

That therefore which we translate the end of the Sabbath, is in the Original *ἡ δὲ σάββατον*. Which words are variously translated; we shall onely observe that the Greek word *ἡ* hath a double signification, in frequent use among Greek Writers.

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1. Some-

1. Somewhile it signifies Late Time, or the extreme and last time of the continuance of any thing: as, *ὁ ἄργος*, i. e. the late time, or latter time of the Day.

2. Sometimes it signifies a long Time after: as, *ὁ ἄργος*, i. a long time after the Trojan War: Now in this place it is to be translated and in this latter sense thus, *a long time, or a good while after the Sabbath was ended, as began to dawn to the first day of the week, &c.* which interpretation if it be made good will clear up this difficulty, viz. that the Jewish Sabbath did not end at the dawning of the First day of the week, but long before: nor indeed durst I incline to this interpretation, if I did not see the Evangelists (the best interpreters one of another) making the same to my hand.

Thesis 56.

56.

For first, *Mark*, who writ after *Matthew*, and is best able to interpret his words, expressly saith, that the Sabbath was past when the women came to the Sepulchre; his words are *ἀπὸ τοῦ σαββάτου*, *The Sabbath being past*, Mar. 16. 1. Hence therefore, if *Matthew's* words should be translated, Late on the Sabbath, or towards the end of the Sabbath, then the Sabbath was not already past (as *Mark* affirms) but drawing toward an end. *Mark* therefore telling us, that the Sabbath was ended, and yet not telling us when it ended, why should we not Harmonize the Evangelists by *Matthew's* words, which tells us that it was long before?

2. The time of the coming of some of the women to the Sepulchre, as it was upon the first day of the week, so it was some time within the night: and hence *Mark* tells us it was very early, *Mark* 16. 2. which cannot be at the rising of the Sun onely when 'tis said also that they came to the Sepulchre; for that is not *λίαν πρωί*, *valde mane*, or very early. Again, *Luke* tells us that it was *ὁ ἄργος*, very early or in the depth of the night; for so the word *ὁ ἄργος* frequently signifies the time of the night when Cocks crow. I forbear to instance in Greek Writers, because the Evangelist *John* clears up this most fully, who expressly saith, that it was *ὅτι οὐκ ἦν ἔτι ἡμέρα*, it being yet dark: and though it be said *Mark* 16. 2. that the women came to the Sepulchre about rising of the Sun; yet *Piscator* and others interpret that of their last actuall coming to it; their preparation for it being very early, while it was yet dark night;

night; and it seems there was two comings by severall of them to the Sepulchre: for its evident that Mary (who had most affection) came to the Sepulchre while it was yet dark, the rest of them possibly preparing thereunto. However the Evangelists be reconciled, this is evident, that the first stirring of the women about that work from which they abstained upon the Sabbath day, was very early in the depth of the morning Darknesse, before the Day-light, when some would begin the Christian Sabbath: and from hence it follows. 1. That if the Sabbath was not past even before this dark time of the night began, but rather ended when the first day of the week began to dawn, then it will follow, that these holy women did not rest the Sabbath according to the Commandment; for we see they are this night busie about those things which they did forbear to do because of the Sabbath, *Luke 23. 52.* 2. Hence it will also follow, that if the Sabbath was not ended before this dark time of the night, but onely at the dawning of the Day-light, then our Saviour could not arise from the dead the First day of the week, but within the dark night of Jewish Sabbath: for Mary came when it was dark, and the Lord Christ was risen before she came, and how long before no man can tell; but its evident that Christ arose the first day of the week, *Mark 16. 9.* and therefore the Sabbath was ended long before. 3. If therefore the Sabbath was past at the dark time of the night, how then can the Sabbath begin at morning Light? and if it was past when it was thus dark, when then could the Sabbath end, but when this night did first begin? and if this was so, it was then truly *ἡμέρα σάββατου*, a good while after the Sabbath was ended when this dawning toward the first day began, according to the interpretation given.

Thefis 57.

It is true indeed, that this time of darknesse is called Morning; and hence some would infer, that the Sabbath begins in the Morning: but suppose it be so called, yet it is not called morning Light, at which time they plead the Sabbath should begin; and it is improperly called Morning, because (as hath been formerly shewn) It is preparatively so, men usually preparing them for the work of the Day-light following. Morning is also frequently taken in Scripture for any early time, *Eph. 3. 5.* and so this night of the

The Beginning of the Sabbath.

the first day of the week, wherein the women arose in their work, was an early time, and therefore called Morning. Again, suppose a double morning be acknowledged (as there was a double evening) yet it will not follow that this morning belongs only to the day following, for it may belong to the night before; for as where there are two evenings spoken of, the former belongs to the day, the latter to the night: so if we grant two mornings, the latter morning may belong to the day ensuing, and the former to the Night preceding; if therefore any plead for the beginning of the Sabbath at the morning light, these places of the Evangelist will not bear them out in it, it being dark morning when Christ arose; if they say it begins in the dark morning, then let them set exactly the time of that dark morning wherein Christ arose, and when they would begin it; but no wit of man I fear is able to demonstrate this.

Thesis 58.

30.

And surely its of deep consideration to all those who would have the beginning of the Sabbath to be just at the time of the Resurrection of Christ, on the Morning, that not any one of the Evangelists do set forth, or aime to set forth the exact time of Christs Resurrection: they tell us indeed the exact time of the womens preparation, and coming to the Sepulchre, and of the Earth-quake and fear of the Souldiers, and that these things were done in the morning; but none of them points out the time of Christs rising; nor is it their scope to shew exactly when he rose, but onely to shew what he was risen and that he appeared to many being risen, who came to seek for him. Now assuredly, if it had been the mind of God that his people should begin the Sabbath when Christ began his Resurrection, he would have pointed out the exact time when he did rise, that so they might exactly begin the Sabbath; but none of the Evangelists point out the time, nor is it their scope exactly so to do; nay, they do exactly point out when other matters hapned about the womens coming to the Sepulchre, but this is not made mention of; onely we may gather by laying many things together about what time it should be, and therefore I marvel at them who would prove the beginning of the Sabbath at the time of Christs Resurrection from the four Evangelists speaking

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peaking exactly to the time of the womens rising in the morning to visit Christs Sepulchre, but not a word of the main thing this drives at, which is the exact time of Christs rising.

Thesis 59.

Those that would have the Sabbath begin at morning, allege *John 10. 19.* where 'tis said, *That the same day at even, which was the First day of the week, Jesus came among his Disciples, when the doors were shut, which (say they) was within night; and therefore the night following belongs to the day before, which was the Christian Sabbath: which place compared with Luke 24. 33. does further clear up (as they say) this truth; for the two Disciples who went to Emmaus and met Christ, are said to return to the Disciples when they are thus met together; which evening cannot (say they) be possibly meant of the First evening before Sun-light was set, because the day being far spent, vers. 29, and they constrained him to abide with them (which argues that it was late) and the distance of Emmaus from Jerusalem being sixty furlongs, or eight miles excepting a half; so that it was impossible for them to travell so long a journey in so short a time, within the compass of the first Evening: Hence therefore its meant of the second evening, which was within night, which yet we see belongs to the day before. But there are many things considerable to evacuate the strength of these reasons.*

Thesis 60.

For first, this invitation our Saviour had to stay by the two Disciples, was probably to some repast, some time after high noon; possibly to a late Dinner rather than a late Supper toward the latter evening; and if so, then the Disciples might easily come from Emmaus to Jerusalem before Sun-set within the former evening; for the word *toward evening*, *εσπερινος*, may be as well understood of the first evening toward 2 or 3 of the clock, as of the second; & if it be objected, that before the first evening the day could not be said to be far spent; yet if the words be well observed, no such translation can be forced from them, for the words are *εσπερινος*, *αυτος οτι ημερα*, i. the day hath declined; which is truly said of any time after high-noon, and therefore might be a fit season to presse our Saviour to eat; as may appear by comparing this with a parallel Scripture, *Judges 19. 8, 9.* which

which is almost word for word with this place of *Luke* the Levites father invites him to eat something after his early rising, *vers. 8.* which was too soon for supper, and therefore seems to be rather to a Dinner which they had dined for untill after high-noon, or as 'tis in the Original, ער נסות היום i. untill the day declined, (just as it is here in *Luke*;) and then when dinner was ended he perswades him to stay still, because the day was weak, and (as we translate it) toward evening; (as here the Disciples tell our Saviour) and yet after these perswasions to tarry, as late as it was he departed and came to *Jerusalem* before night, and from thence to *Gibeath* (without any Miracle too) before Sun was set, or the latter evening; and verily if we may give credit to Topographers, *Gibeath* was almost as far from *Bethlem* (from whence the Levite came) as *Jerusalem* was from *Emam*: and therefore if the Levite came with his cumber and concubine to many miles before the second evening, notwithstanding all the Arguments that from the day declining, and that it was toward evening, why may we not imagin the like of these Disciples at *Emam* much more? who had no cumber, and whose joy could not but adde wings to a very swift return to the eleven before the second Evening, notwithstanding the Arguments here used in *Luke 24. 25.* And yet secondly suppose that they invited our Saviour to supper, yet the former Evening beginning about two or three of the Clock in the after-noon, our Saviour might stay some time to eat with them, and yet they be timely enough at *Jerusalem* before the second Evening: for suppose our Saviour staid an hour with them or more, after two or three of the Clock, yet a strong man may walk ordinatily three miles an hour, why might not the tydings of this joyfull news make them double their pace, whether on foot or horse back, no mention is made of either, and so to be there within an hour and half or thereabout before the second Evening could come?

Thesis 61.

61.

And although our Saviour appeared to them when the doores were shut, yet it is not said that the doores were shut, because it was Night, but for feare of the *Jews* and their Pursevants; that they might not rush in suddenly upon them, which they might doe in the Day as well as in the Night.

Night: and though this was a poor safe-guard from their enemies, yet it was some, and the best which they had, or at least could think of at such a time; and if our Saviour came to them when they were at supper, *Mark 16. 14.* and if the ordinary time of the Jews supper was a little after or about Sun-set (as might be demonstrated) then the second Evening was not as yet begun, no not when Christ came, much lesse before the other two came, who were there from *Enian* before.

Thesis 62.

It is said by some, that if it was not very late, then the Arguments of the Disciples to perswade Christ to stay were weak; but it seems (say they) they were strong, because its said (they constrained him) but we know that much affection will some time urge a weak argument very far, for stay of some special friend; and when arguments will not prevaile, it will hold them and constrain them by force; and thus it seems the Disciples dealt with our Saviour; their constraining him was not so much by force of Arguments as violence and force of love, for so the words in the Original (*καταβιάσαντο*) properly signifies: and hence it seems that there was day enough above head to travell farther in; otherwise what need such violent perswasions to stay with them? and for any to say, that the Parallel of the Levites Fathers perswasions to stay, upon weak grounds, is not the same with this, because his Arguments might suit well not to begin a long journey when it was past noon, which was the case there; but its a reason of no force to perswade to go farther when a man is in a journey already, which is the case here. I say this answer is against the Practice of love in common experience; men weary in their journey may stand in more need of perswasions to stay than they that have not begun to travell at all; nor was the Levites journey long from *Bethlem* to *Gibeath*.

Thesis 63.

Nor is it an Argument of any weight, from *John 30. 1.* because the two Disciples are said to abide with Christ that Day, that therefore the night following did belong to that day (they staying as it is supposed all night) and consequently that the Day begins in the Morning; for these Disciples

62.

63.

Disciples coming to Christ at the tenth houre, or four of the clock in the afternoon, there were then two hours remaining untill Night (the *Jews* artificiall Day continuing from six to six) within which time our Saviour (who can do much work in a small time) might sufficiently instruct them (for that time) within the space of two houres; and why might they not depart before the night came, and so stay with him only so short a time? and yet if they did stay that Night, they might notwithstanding be said to stay that artificiall day only, without reference to any Night before or after, or to any part of the Morning following that Night, when 'tis propable they departed if they did stay with him all that Night.

Thesis 64.

64.

Those who think that *Paul* would never have Preached till mid-night, *Acts* 20. 7. if that night had not been part of the Sabbath which began the Morning before, much less would he after this long Sermon have communicated with them in the Sacrament, *vers.* 11. unlesse it had been the Sabbath Day, may do well to consider these things: 1. That the cause of taking in so much of the Night following for Preaching till mid-night, was extraordinary, *viz.* *Pauls* early departure never to see their faces more; and so say that if this Night was no part of the Sabbath, it was then unreasonable to hold them so long at it, is an assertion which wants reason, if we do but consider the shortness of his time, the largesse of *Pauls* heart, speaking now for his last, and the sweetness of their affections as might easily enable them to continue till mid-night and upward with cheerfulness, and without thinking the duty tedious and unreasonable long. *Paul* therefore might begin his Sermon some part of the Day-light, which was part of the Sabbath Day, and continue it till mid-night following, and yet this night be no part of the Christian Sabbath, because it was an extraordinary cause which prest him hereunto. 2. That there is nothing in the Words which will erace the Sabbath to continue so long as *Pauls* Sermon did; for suppose those who begin the Sabbath at Evening, that it should be said of such, that being met together the first day of the Week to break Bread, their Teacher being to depart on the morrow, Preached unto them and continued his speech till mid-night, will this argue a continuance of

the same day? No verily, and the like reason is here.
 3. That the Lords Supper might be and was administred
 before Pauls Sermon; for there is a double breaking of
 Bread in the Text: the one is of common bread, *vers.*
 11. after Paul had Preached; the other is of holy Bread
 is the Eucharist, *vers.* 7. for the Syriak calls That breaking
 of the Bread which is mentioned *verse* 7. the Eucharist or
 Lords Supper; but that which is mentioned, *verse* 11. *Com-*
mon bread; and the Greek word *κοινωνία*, implies as
 much, and hence also its spoken of one man principally,
viz. That when he had broken Bread, & earen, & talked a
 long time till break of the day, he then departed, it being
 some ordinary repast for Paul after his long Preaching, and
 before his long journey, and is not therefore any Sacra-
 mentall eating; the manner of which is wont to be exprest
 in other words than as they are here set down; if there-
 fore Pauls eating *verse* 11. was common Bread, it cannot
 be then affirmed that the Eucharist was then administred
 after Sermon at mid-night, and yet they partaking of the
 Sacrament this day, *verse* 7. it seems therefore that it was
 administred some time before this extraordinary course
 of Preaching began.

Thesis 65.

Nor will it follow, that the Sabbath begins in the Morn-
 ing, because the Morning is set before the Night in the
 Psalm for the Sabbath, *Psal.* 92. 1, 2. for, 1. The scope of
 the Psalmist is not to set forth when the Sabbath begins:
 but how it is to be sanctified, and that is, not only by shew-
 ing forth the loving-kindness of God every Morning or day
 time (for that perhaps, many will readily do) but also in
 the Night, when men may think it too unseasonable or too
 late, and therefore in a holy gradation from the lesse to the
 greater, he first makes mention of the Morning. 2. The He-
 brew word for every Night, is, in the Nights; and there-
 fore (suppose that this Psalm is specially applyable to the
 Sabbath, which we know some question) yet this place
 will as soon evince the Sabbath to begin in the Night be-
 fore the Morning, and to be continued in sweet affections
 the night after, as that it should begin in the Morning, and
 be continued the night after; so that this place will not
 clear this cause, nor is there any weight in such kind of
 reasonings.

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Thesis 66.

66.

Nor will it follow from *Levit.* 7. 15. with 22. 29, 30. and *Exod.* 12. 10. that because the flesh of the peace Offerings was to be eaten the same day, and nothing to be left until the Morning (something like this being spoken also of the Passeeover) that the day therefore begun in the Morning: for in *Leviticus* there is a double Commandment, 1. To eat the flesh of their peace offerings the same day; but yet because when they have eaten, some bones and offals might remain, hence, 2. They are commanded to leave nothing till the Morning, which doth not argue that they had liberty to eat it as long as they might keep it, but that as they had liberty no longer than the same day to eat it, so nor liberty any longer than the next Morning so much as to keep any of the reliicks of it: And as for the Passeeover (a place much urged by some) they were to kill it on the fourteenth day, *Exod.* 12. 6. which they might eat the night following, *verse* 8. yet so as to leave nothing of it till the Morning, *verse* 10. This night following is not therefore any part of the fourteenth, but of the fifteenth day: for a mid-night there was a cry, *verse* 30, 31. and this night they went from *Rameses* to *Succoth*, *verse* 37. with 46. and this time is expressly called the morrow after the Passeeover, *Numb.* 33. 3. nor is there any inconvenience or rule broken to kill the Passeeover upon one day, and continue eating of it some part of another, the Passeeover being a Feast of more dayes than one.

Thesis 67.

67.

Nor doth it follow, that because our Saviour tells *Peter*, *Mark* 14. 30. *Luke* 22. 34. that this Day, even this Night (viz. of the Passeeover) he should deny him, that this Night therefore was any part of the precedent day; for it may be as fairly interpreted to belong to the day following that Night. Nor is it necessary to determine this Day alwayes to a determinate time of 24 hours, of which the Night was a part, but only of a speciall season of time: for so 'tis frequently figuratively taken without any regard to a day of 24 or 12 hours, viz. for a speciall season of Time wherein some speciall providence of God doth appear and is put into execution, as *Isa.* 29. 18. and 53. 1.

17. 1. *Exod.* 14. 13. 1 *Sam.* 4. 7, 8. 2 *Sam.* 4. 5, 7, 8.

Thesis 68.

It answers many objections produced against the beginning of the day in the Evening, for the Morning, to consider, that the word *Day* is frequently taken in Scripture for an artificiall day, and that the word *Morrow* frequently signifies a new artificiall Day, which in respect of, and reference unto, the artificiall day going before or following after, is no part thereof; but as the Proverb is, to morrow is a new day: and thus 'tis taken, *John* 12. 12. *John* 6. : 2. *Acts* 21. 7, 8. 1 *Sam.* 14. 24. *Acts* 23. 31, 32. 2 *Sam.* 11. 12, 13. *Exod.* 10. 4, 13. *Deut.* 21. 22, 23. *Josh.* 8. 29. and 10. 26 *Exod.* 7. 4, 11, 12, 17. with 1. 6. to 13. *Exod.* 14. ult. with 31. 2, 4, 28. *Deut.* 9. 9, 11. Whence onely let this be noted, that to argue from hence, that to morrow Morning or to morrow day-light is the beginning of the naturall day, because its called a new or another Day, is not solid; nor also that although the Night following the artificial day, be not frequently called to morrow, yet sometime it is so called, 1 *Sam.* 30. 17. where the evening of their morrow stopt *David*, i. that night.

68.

Thesis 69.

There are some who confesse that the Jewish Sabbath began at the evening ever since the Creation unto the time of Christs Resurrection; but now they tell us that it begins in the Morning, because of Christs Resurrection (the cause of it) which began then; so that as this makes the change of the day, so it makes a change of the beginning of the day from evening till morning when the Resurrection of Christ began: but the feebleness of this opinion will appeare from these ensuing considerations.

69.

Thesis 70.

1. Consider, That the foundation of this opinion is exceeding rotten, viz. That the day must not begin, until that work which occasions the change doth actually exist. But we know that the Passover began before the work which did occasion it did actually exist, viz. the Angels passing over the Israelites at mid-night, *Exod.* 12. 29. with 12, 13, 14.

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14. and 6. 8. indeed the Christian Sabbath day is not before the day of Christs Resurrection; yet the beginning of this day may be before the beginning of the Resurrection, as it was in the Passeeover.

2. *Consider.* That if any of the Evangelists had intended a new beginning of the Sabbath at Morning, that they would then have set down the exact time of the Lords Resurrection; but none of them do this; they set down the time of other things to prove that Christ was risen, but not the exact time of the Resurrection, for its wholly uncertain; certain it is, that it was before Day-light began; for *Mary* came and found him risen while it was yet dark, *John* 20. 1. and how long he was risen before, who can determine?

3. *Consider.* That if Christs Resurrection began the Sabbath, so that in that moment and point of time where in Christ arose the Christian Sabbath began, then Christ could not lie three dayes in the grave; for either he lay three dayes according to the Jewish account, beginning the day at Evening; and then the third day on which Christ arose (which also was the first day) must begin at Evening as we plead for; or else he must lie three dayes according to the new account, which begins the third day in the Morning, leaving out the night before as not appertaining to any part of the week before or after; but according to this reckoning its impossible that Christ should lie three dayes in the grave, he may be then indeed said to arise the third day, but not to lye any part of the third day, because lying in the grave implies some time of continuance therein upon the thid day; but how could this be, when they say that the moment of Christs Resurrection began the day of our Christian Sabbath?

4. *Consider.* If the Jewish Sabbath was the last day of the week, and began and ended at evening, then the Christian Sabbath must either begin at evening when the Jewish Sabbath ended, or the first day of the week cannot be the Christian Sabbath, but only a part of the first day, and part of the second day; for the night which goes before the Christian Sabbath, either 1. they must make it to belong to the Jewish Sabbath, and then that Sabbath must be sanctified 36. houres, and so it must be more than a day which is sanctified, which is absurd; or 2. they must make it belong to the Christian Sabbath, and then they cannot make it begin in the morning; or 3. they must leave

leave it out from all weekly account, and so take in the night following (which is part of the second day) as part of the Sabbath.

5. *Consider.* That the seventh part of time cannot be orderly given to God, but it must be either the first or last seventh (as hath been shewn) and the morality of the fourth Commandment cannot be observed without giving to God either of these; if therefore the Jewish Sabbath ended at Even, the Christian Sabbath must immediately succeed it, and begin it then, or else a morall rule is broken.

6. If the Jewish Sabbath began and ended at Even, and the Christian Sabbath began at Morning, what must become of that night which is between them both, and to what day of the week must it belong? If any say, *that 'tis no matter whether it belong to any or no, so long as time runs on*; this answer will not suffice; for though time runs on, yet what *orderly* time is there here which is running on? Time consists of years, and years of moneths, and moneths of weeks, and weeks of dayes; to what day or what week then must this night belong? they that maintain this opinion, do roundly affirm, that its no absurdity to leave that one night out from weekly, nor as pertaining to any week before or after, but say it was lost: alas poor forlorn Night that art thus strangely forsaken; what a strange kinde of Night is this which belongs to no day? what a mishapen lump of time art thou, and yet how canst thou be part of time, that art part of no day, but onely (as they say) of Time flowing and running on, without head or foot, week or day?

Thesis 71:

They tell us, *That in Joshua's time, when the Sun stood still, and in Hezekiah's time, when the Sun went back, that there was as great a perverting of the order of Time as this comes to; and that there is as good reason to alter the time upon such a speciall and wonderful occasion as Christs Resurrection, as there was to disorder the course of time then: but the weaknesse of this answer may appear from these things.*

1. That in the dayes of *Joshuah* and *Hezekiah*, there was no monstrous mishapen piece of time cut out, as here is imagined; for though the Sunne stood still, suppose

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about twelve hours in *Joshuas* time, and so made a day of 36 hours; yet these twelve hours were part of that day, and of that which ordinarily makes the day, viz. the motion of the Sun about the Earth, which is ordinarily once in 24 hours, only the Lord stopt it a while, and so made it a longer day, and yet measured by the ordinary measure of a day, viz. the Sun compassing the earth; which this night is not.

2. Though some part of the weekly time was changed in some respect; yet no part of sacred and Sabbath time was perverted by either the Sun standing still, or its going back, because though these things were longer than ordinary, yet they were but ordinary dayes in this sence, viz. because there was no more to either day than that which ordinarily makes a day, to wit, that space of time wherein the sun circularly compasseth the whole earth. For though a seventh part of time be morally due to God; man having six dayes for himself; yet this is to be understood, as each day is measured by, and made up of the whole complex motion of the Sun circling the earth; now though these dayes were longer than usuall in those famous times, yet they were onely such dayes as were made by this motion; and hence there was no change or perverting of the time of the Sabbath, but God hath his due then orderly. But here we must make a new and strange beginning of time, by leaving out a whole night, and denying God a seventh day, according to ordinary account and reckoning, and must fall to a disorderly beginning, upon pretence of a more than ordinary occasion; which yet we see was not so in those extraordinary times of *Hezekiah* and *Josuah*.

3. In the dayes of *Josuah* and *Hezekiah*, there was some necessity of prolonging those dayes, and that in a course of providence, supposing that God would work wonders by his providence; but what necessity is there to begin the day when Christ did first arise? for this action falling out upon the first day, might sanctifie the whole day which in ordinary course should have begun at Evening: we see the whole fifth of *November* is sanctified, upon an occasion which hapned about nine or ten of the Clock: and the Evening of the Passeeover was sanctified before the Angel passed over the *Israelites* at mid-night, which was the occasion of the sanctification of that day: what need or necessity was there to leave a whole night out of weekly account,

count, and lose such a part of precious Treasure ?

4. It was for the manifestation of the marvellous glory of God in the eyes of all the World, good and bad; to make that violation (as it were) of the course of Time in the dayes of *Josuah* and *Hezekiah*; but what glory doth Christ gain in the eyes of others, by making the Day to begin at the Time of his Resurrection by the losse of the whole Evening before, out of the account of weekly Time? or what glory doth Christ lose if he should begin the day at Evening when the Jewish Sabbath ended, when as the whole day thus is celebrated and sanctified for his glory, in respect of his Resurrection upon this Day? and therefore tis a great mistake, to imagine as much reason for the violation of the course of Time in respect of Christs Resurrection (which makes so little for the glory of Christ) as there was for the variation of Time in the dayes of *Josuah* and *Hezekiah*, which made so apparently and evidently and exceedingly for the glory of God, and the honour of those who were Types of Christ?

Thesis 72.

To say that there is a necessity of beginning the Christian Sabbath, when Christ first entered into his Rest (the first moment of his Resurrection) because the Father began the Jewish Sabbath the first moment of his Rest after his six dayes Labour, is not solid nor sound: For there was a necessity for God the Father to begin his Rest at the end of his work: otherwise a morall rule had not been observed, viz. That a seventh part of Time be sanctified; for six dayes being finished in creating the World, there was now a necessity of sanctifying the seventh Day wherein his rest began, lest a morall rule should be exemplarily broken; but there was no such necessity here; for the whole Evening of the first day may be sanctified upon occasion of Christs Rest on some part of that day, and no morall rule broken hereby: nay there had bin a morall rule broken if the Christian Sabbath had not begun upon this Evening: because hereby God should have lost a Sabbath Day within the compasse of seven dayes as they are measured by the Sun; and this is directly crosse to the morality of the fourth command; for if a whole night be lost (as these men reckon) onely Time flows on (they say) then it must be full seven dayes and a half before God have a Sabbath to begin:

The Beginning of the Sabbath.

gin : and this absurdity in the course of Time, I beleeve will not be found in *Josuahs* time, nor in altering the beginning of the year in *Moses* time, *Exod.* 12. for no morall rule was intrencht upon by these and such like alterations.

Thesis 73.

73.

It is an ungrounded assertion to say that the reasons of the change of the Day, are the same for the change of the beginning of the Day : for, 1. There was a Type affixed (as hath bin shewen) to that Jewish Sabbath; but I never yet heard of any Type in respect of the beginning of the Sabbath. 2. Divine will and Institution changed the Day, and that according to a morall rule, viz. That God hath one day in seven given him : but God could not begin the Sabbath with excluding the Evening before Christ arose without breach of this Rule, as hath bin shewen : the day might be kept and changed without breach of that rule, but the beginning could not be changed but there would necessarily follow some breach thereof.

Thesis 74.

74.

To think that the Sabbath must needs begin in the Morning, because we read not expressly after Christs Resurrection, that the Night should belong to the day following, nor is there any instance thereof as in the Old Testament, and before Christ Resurrection; it may be (they confesse) undeniably so found I say, to think the Sabbath must begin in the Morning upon this ground, is somewhat like to his conceit, who finding in the Old Testament that the seventh day is to be sanctified, but not finding this expression, after Christs resurrection, hence he thought there was now no seventh day to be sanctified. Those who can answer this Objection, may know how to answer thereby their own argument for the beginning of it at Morning, which is just like unto it : if indeed there were clear Scriptures for the beginning of it at Morning in the New Testament, and none to shew the beginning of it at Evening, the argument had much weight ; but this hath not yet appeared : Old Testament evidences are not Apocrypha proofs in morall matters, in these mens confidences, who thus argue for the Morning.

Thesis

Thesis 75.

To argue the beginning of the Sabbath at Morning, from the congruity and fittest of the season for holy Time rather than Evening, is no way faire or rationall: for, 1. There may be as much said (perhaps more) for the fittest and congruity of the Evening, if this arguing were evicting; but we know the ground of all superstition hath bin humane wisdom, which puts out the Eagles eyes when it goes about to mend them; and when it would better Gods Worship by goodly seemings and trappings, it then destroyes it, at least corrupts it; this onely may be said, that just as we lie down with our hearts over night, so we find them commonly in the Morning; the beginning of the Sabbath at Evening will force us in conscience to lie down over night with Sabbath hearts, which marvelously prepares for the receiving of Sabbath blessings the day ensuing.

75.

Thesis 76.

If therefore the Sabbath doth not begin, neither according to the custome of civill Nations, nor at Mid-night, nor Morning, what Time then must it begin at (from any colour of Scripture) but onely in the Evening? at Evening therefore, after the setting of the Light of the body of the Sun, wherein darknesse begins to be predominant over the light, the Sabbath begins now, as the Jewish Sabbath began in former times, and here let me say that Old Testament proofs may be in this as in many other things, New Testament rules.

76.

Thesis 77.

If the Jewish Sabbath did begin and end at Evening, which was the last day of the Week, then the Christian Sabbath the First day of the week which immediatly succeeds the last, is to begin at Evening also; if the Sabbath in the first Institution began at Evening, why should not the Christian Sabbath be conformed as neere as may be to the first institution? but we see out of *Gen. 1.* That as all other dayes began at the Evening or dark night, so it was not orderly or possible according to the morall Rule
God

77.

The Beginning of the Sabbath.

God acted by, that the Sabbath should begin upon any other Time than the Evening, nor is it improbable but that *Ezekiel* fore-tells this, that in the Christian Church, as the Gate for the Sabbath should not be shut untill the Evening, *Ezek. 46. 1, 2.* so by just proportion the time for opening of it, was the Evening before, when the Sabbath began.

Thesis 78.

78.

Now although some deny the beginning of the Sabbath in *Gen. 1.* to be in the Evening, (deceiving themselves and their readers with the ambiguity and various acceptation of the words *Evening* and *Morning*) yet this is most evident, That the First day began with Night or Darknes which is called Night, *Gen. 1. 4, 5.* and consequently ended with day-light; let Evening & Morning therefore be taken how they will, yet its sufficient to prove that which we aime at, viz. That as the first day began with Night, and ended at the end of Day-light, so by just consequence every other day did, even the Sabbath it self, which still begins the beginning of Night, which is all that which we mean by Evening, when we say that it begins then, which also the holy Ghost calls darknesse, which darknesse, *Gen. 1. 2.* he calls Night, *verse 5.* and which Night is all 'one with Evening.

Thesis 79.

79.

And if the Naturall (which some call civill, others the compound) day began first in the Evening, then surely it continued so; or if not, then this disorderly practice should have bin regulated again, according to the first pattern, as the abuses erept into the Lords Supper were by *Paul, 1 Cor. 11. 23.* and as errors about Marriage were by our Saviour, telling them that *ab initio non fuit sic.*

Thesis 80.

80.

Nor should it be a wonder why the wise Creator should begin Time with darknesse, or the lesse noble part of the Day, no more than why the Lord should begin the world with a rude and confused *Chaos* before a glorious World; the progresse of his wisdom in making the whole World
being

being for the most part from more imperfect things to perfect from the *Chaos* to beauty; from the servants, & furniture, to man the Lord and Master of this great house; and so here, from darknesse to light; the Sabbath also being a day of Rest, was it not most proper to begin it then when man begins his rest, which is the Night? when also God began Rest from his work in the first Creation.

Thesis 81.

Some conceive by the evidence of the Text, that darknesse was before light, yet wrastle with their wits to make it neither part of the night nor part of time, but onely *punctum temporis*, and by this shift would make the first day to begin in the Morning-light.

81.

Weemes on the

fourth Com-

mand.

Thesis 82.

But was ever any *punctum temporis* (which is thought to be no part of time) called by the name of Night, as this darknesse is? *Gen. 1. 4, 5.* with 2. Was the World made in six dayes, and is there a Heaven and Earth made within the time of this darknesse, and yet this time of darknesse to be no part of time, but only a Mathematicall point, but no recall part of succeeding Time? *Zanchy* long since hath largely confuted and crusht this Egge-shell, where the Reader may look; there was not indeed any Celestiall motion of the Heavens to measure this Time by, (for *Master Weemes* objects *tempus est mensura motus*) but by this Argament there was no Time till the fourth day, when the Sun and Stars were created, nor is Time properly *mensura motus*, but as Eternity is the indeterminate duration of a thing together, so Time is the determinate duration of things by succession: which was evidently since Time began on the first moment of Creation.

82.

Thesis 83.

Others who acknowledge this first darknesse to be part of Time, yet will not have it to be part of the Night-time; because light (the habit) they say must go before Darknesse (the privation) because also this first darknesse is not so called Night, but the separated darknesse, *Gen. 1. 3.* when God separated the light into one Hemisphere, and darknesse into another.

83.

Thesis

Thesis 84.

84.

But this arguing is almost against the exprefs letter of the Text, *Gen. 1.* wherein it is most evident that light was created after darknefs had bin some time upon the face of the deep; which darknefs cannot be part of the Day-light, no more than blindnes is a part of fight, and therefore is a part of the Night, before this conceived separated darknefs could exist. Beside, the separation of darknefs from light doth not make any new darknefs which is a new denominatèd darknefs, but is the same darknefs which was at first, onely the separation is a new placing of it, but it gives no new being to it.

Thesis 85.

85.

Suppose also that light and darknefs are *contraria privatia*, yet 'tis not true either in Philosophy or Divinity, that the habit must alway actually go before the privation in the same Subject; for the privation may be first if it be in *subjeſſo capaci*; i. e. In a subject capable of the habit; for silence may be before speech in a man, and blindness and deafnefs in a man who never saw nor heard a word, because man is a subject capable of both, and so here darknefs might be before light, because this subject of the first matter was capable of both.

Thesis 86.

86.

Nor is it true in Divinity, that the darknefs and light were at first separated into two Hemispheres; or if they were, yet what Orthodox Writer affirms that the supposed separated darknefs only is called Night?

Thesis 87.

87.

For look as the darknefs did overspread the whole *Chaos* & all the dimensions of it at the same time; why might not the light the habit be extended as far as was the privation before, & that at the same time there being no glob or dense body of earth and water (existing as now they do) at that time created, & consequently no opaque & solid body to divide between light and darknefs, and so to separate them into two Hemispheres, as by this means it is at this day, unless we imagin miracles without necessity; and that God then miraculously did it when there was no necessity of it. For the Element of fire being figuratively called light, it being (as *Junius* shews) *proprietas essentialis ignis*, being also

created in the superior part of the vast *Chaos*; might therefore be cast down by a mighty hand of God (there being no ordinary means of Sun or Stars yet created to do it) into all the inferior *Chaos*, and so make day. And the ascending of this light upwards again might make it to be Night: and therefore although God separated between light & darkness, yet this separation seems to be rather in respect of time, than in respect of place, or two Hemispheres: for the light when it was cast down, separated and scattered the darkness, and so excluded it, so that when there was light, there was no darkness; when darkness, there was no light; and thus they succeeding and excluding one another, the Lord is said to separate them one from another, but not into two imagined Hemispheres, by which imagination of two Hemispheres it will be also very difficult to set down when it was day & when it was night, at this time of the Creation; because in respect of one part of the *Chaos* it might be called day, in respect of the other Hemisphere of the *Chaos* it might be called night: & therefore it seems more suitable to the truth, that the descending of the Light, made day thorowout the whole *Chaos* remaining, & the ascending of it to its proper place successively made night; which as it answers many curious questions about the nature & motion of this light, so it yeelds a more than probable argument, that if the day-light continued twelve hours (which none question) why should not each night continue as long? and therefore that the first darkness did continue such a time before the creation of the Light.

Thesis 68.

But suppose this locall separation into two Hemispheres was granted, yet it will not follow from hence that this separated darkness only is called night, & that the darkness before was no part of it: for if the day and night began at the imagined division of light and darkness, then (this division being in an instant of time) neither could the day be before the night, nor the night before the day, but both exist and begin together; and then it will follow that the beginning of the first day was neither in the morning nor evening, in darkness nor light, in night nor day; but that it began in the morning and evening, day-light and dark night, together; which is too grosse for any wise man to affirm, nor would the God of Order do it. Again, if the first darkness which was præexistent to this Hemisphericall light & darkness was no part of the night, then much less was it

in any part of the first day-light; and so no part of the naturall day; which if any should affirm, they must deny the Creation of the World in six dayes; for its evident that the Heavens and Earth were made in the time of the first darknesse.

Thesis 89.

89.

To say that this first darknesse was part of the morning, and did belong to the morning-light, as now some time of darknesse in the morning is called morning, and therefore is called the womb of the morning, *Psal. 119. 2.* is a meer shift to prove the beginning of time to be in the morning, and an evasion from the evidence of truth. For 1. This first darknesse must either be the whole night, consisting as the light did of about twelve hours; and then it cannot possibly be called morning, or belong thereunto; or it must be part of the night, and that which came after the light another part of it, and then we may see a monstrous day which hath part of its night before it, and part after it; beside its contrary to the Text, which makes the whole morning together, and the whole evening together, the whole day-light together, and so the whole night together. 2. That darknesse which by an improper speech we make to belong to the morning, is our ordinary account of the latter part of the night or of the darknesse; but we read not in all the Scripture, nor is it suitable to any solid reason, to make the first beginning of Night or darknesse as part of the morning: Now this first darknesse (which is the beginning of darknesse) is called night, at least is the beginning of night; and therefore cannot be called morning, but evening rather, as we usually call the first beginning of darknesse after day-light.

Thesis 90.

90.

That expresse Commandment, *Levit. 23. 28. 30.* celebrate the Ceremoniall Sabbath from Even to Even, doth strongly prove the beginning of the Morall Sabbath at the same time; for why else is it called a Sabbath of rest, because it is to be spent in duties of humiliation, as the other Sabbath in duties suitable to the nature of it? and hence the Lords care is greatly exact herein. 1. That no servile work be done, because it is a Sabbath, *verse 31. 28.* 2. That

it be spent and sanctified from Even to Even, (meaning) like as you do your weekly Sabbaths. And hence the Lord saith now, You shall celebrate your day of Attonement from Even to Even, but (the Lord usually wrapping up arguments in his words) *Thou Sabbath*: as if he should say, You would account it a prophane thing not to celebrate your ordinary weekly Sabbath from Even to Even, or to do any servile worke on that day: this day is a Sabbath, and therefore you must sanctifie it from Even to Even, and therefore do no servile work herein.

Thesis 91.

To imagine (as some do) *That the ordinary Sabbath began at another time, because here God makes a new Command, that it be from Even to Even, in opposition to the other Sabbaths beginning; and that otherwise it had been enough to say, Thou shall celebrate this day as a Sabbath*: one may from the same ground imagine, that in other Sabbaths they might do any servile work, because here also they are forbidden it; for it may be as well said, that otherwise it had bin enough to say, You shall sanctifie this day as you do other Sabbaths: here therefore is no new institution of time from the beginning of the Sabbath, but of a new Ordinance, together with the application of time according to common and ordinary account: and the Lord expresseth from Even to Even (which makes up a naturall day) lest mans heart (which is soon weary of duties of Humiliation) should interpret it of an artificiall day; to prevent which mistake the Lord had good reason to set the distinct bounds of it from Even to Even.

Thesis 92.

Nor can this Evening be fairly interpreted of the former Even before Sun-set, as taking in that also; for this Evening is to begin at the Evening of the ninth day, *verse 32*. which Evening of the ninth day is not the Evening of that day about two or three of the clock, (for the tenth day only is called the day of Attonement, *verse 27*. and therefore part of the ninth day is no part of the Attonement day) but as *well* expounds it, at the Evening of the ninth day, *puta quod a nunc dies definit*, at that nick of time which is the common terminus of the end of the ninth day and beginning

Vid. Jun. in loc.

The Beginning of the Sabbath

ning of the tenth, you shall then celebrate your Sabbath: which curious exactnesse of the Lord, is partly to expresse his zeal for the full and plenary observation of the day, that he may not lose a moments time of honour, as also to shew what care they should have of holding out from the first point, to the last period of that Sabbath.

Thesis 93.

93.

And therefore it is a groundlesse deduction from the Text, to make this day to be of extraordinary length, and so an unfit measure for our ordinary Sabbath. And to say that there was a Ceremony in beginning this day at even, is but *gratis dictum*, and can never be made good, unless it be by such fetches of wit which can mould the plainest History into the image of a goodly Allegory, a most impudent course of arguing, in *Austins* judgement, and in his time.

Augst. Ep. 48.

Thesis 94.

94.

If the Sabbath do not begin at Evening, why did *Nehemiah* (an exemplary Magistrate) command the Gates to be shut, when the Gates of *Jerusalem* began to be dark before the Sabbath? *Nehem. 13. 19.* was it not lest the Sabbath should be prophaned that night, by bringing in of wares and burdens thorow the Gates, as well as in the ensuing day? is it not expressly said, that he set his servants at these Gates that there might be no burden brought in upon the Sabbath day? is it not expressly said, that he set the Levites to keep the Gates to sanctifie the Sabbath day? *verse 19, 22.* Now if this evening was no part of the Sabbath, how could they then be said to sanctifie the Sabbath thereby?

Thesis 95.

95.

To imagine that *Nehemiah* did this to prevent the prophaning of the Sabbath day after, is as if a man should shut his doors at noon against such Theeves as he knowes will not come to hurt him untill mid-night be past. It would be weakness in a Magistrate to take away any considerable part of the week which God allows for labour, to prevent that evill on the Sabbath which he knows he is sufficient

ably able to prevent at the approach of the day it self : for *Nehemiah* might easily have shut the Gates in the Morning, if the Sabbath had not begun before ; and might have better done it, than to cut so large a Thong out of the week time to prevent such defilement of the Sabbath day.

This is 96.

When therefore the Gates of *Jerusalem* began to be dark, or as *Junius* renders the words, *quum abumbrarentur porta*, i. when they were shadowed by the descent of the Sun behind the mountains which compassed *Jerusalem*. and so did cast a shadow of darknes upon the Gates of the City, somewhat sooner than in other places lesse mountainous ; this shadow being no part of the dark night, is truly said to be before, or (as the Hebrew is) before the face or looking out of the Sabbath ; for although the Sabbath be said to begin at Sun-set, yet it is to be understood not of the setting of the body of the Sun visibly, but of the light of the Sun when darknesse begins to be predominant over the light, and men are forced to forsake their work : now just before this *Nehemiah* shut the Gates, at the common term and end of the six dayes labour, and the Seventh dayes rest ; and therefore 'tis a weak objection which some make, to say that this Evening was not part of the Sabbath, because the Gates are said to be shut before the Sabbath.

96

This is 97.

It is said the women who prepared spices for our Saviors body, that they rested the Sabbath, which is evident to be in the Evening ; and this they did not superstitiously (as some say) but according to the Commandment, *Luk. 23. 53, 54, 55, 56*. If therefore these women began to rest according to the Commandment of God, upon the Evening, then the Evening by the same Commandment is the beginning of the holy Rest of the Sabbath. It is, not onely the Commandment of God, that one day in seven be sanctified, but also that it be sanctified from even to even.

97.

This is 98.

Now that they began to rest in the Evening, is evident

T

dene

dent from these considerations :

1. That our Saviour dyed the ninth hour, *Luk. 23. 44.* which was about three of the clock in the afternoon. A little after, this *Joseph* begs his body and takes it down, because it was *ὑποετοιμασιον*, or preparation for the Sabbath, *Mark 15. 42.* in which preparation its said that the Sabbath did *ἰσχυρην*, draw on, shine forth, *Luk. 23. 34.* now this shining or breaking froth of the Sabbath cannot be meant of the day-light morning shining froth ; for its a meer dream to think, that *Joseph* should be so long a time in doing so little work, from Saturday in the afternoon untill the next morning light, onely in taking of Christ from the Crosse, wrapping him in Linnen, and laying him in his own Sepulchre, which was not far off, but neer at hand also. *John 19. 42.* The shining forth of the Sabbath also stoppe the women from proceeding to annoint Christs Body, after they had brought their spices ; and therefore if the shining forth of the Sabbath had been the morning after, they might certainly have had sufficient time to do that work in ; the shining forth therefore of the Sabbath was in the latter evening in which the Sabbath began ; and its said to shine forth by a metaphor, because it did then first appear, or draw on ; or, as *Piscator* and sundry others think, because about that time the stars in Heaven, and the Lamps and Candles in houses began to shine forth ; which if just then when darknesse is predominant, which is the beginning of the Sabbath at evening time.

2. If that evening had not begun the Sabbath, why did not the women (who wanted neither conscience, nor affection, nor opportunity) annoint his body that evening, but defer it untill the night after ? what could stop them herein, but only the conscience of the Commandment which began the Sabbath that evening.

3. Either the Sabbath must begin this evening, or they did not rest the Sabbath according to the Commandment ; for if they began to keep the Sabbath at morning-light, then if they rested according to the Commandment, they must keep it untill the morning-light after ; but its manifest that they were stirring, and in preparing their Oymments long before that, even in the dark night before the light did appear, as hath been formerly shewn.

Thesis 99.

99.

Why the women did not go about to embalm Christs body

body the beginning of the dark evening after the Sabbath was past, but staid so long a time after till the dark morning, cannot be certainly determined; perhaps they thought it not suitable to a rule of God and prudence, to take some rest and sleep first, before they went about the said work; and might think the morning more fit for it than the dark evening before, when their sorrowfull hearts and spent spirits might need mercy to be shewn them, by taking their rest a while first. They might also possibly think it offensive to others presently to run to the embalming of the dead, as soon as ever the Sabbath was ended, and therefore staid till the dark morning, when usually every one was preparing and stirring toward their weekly work.

Thesis 100.

The Lord Christ could not lie three dayes in the grave, if the Sabbath did not begin at evening; and for any to affirm, that the dark morning wherein he arose was part of this first day, and did belong thereunto, is not onely to overthrow their own principles, who begin the Sabbath at the beginning of day-light morning, but they also make the beginning of the Sabbath to be wholly uncertain; for who can tell at what time of this dark morning our Saviour arose?

100.

Thesis 101.

'Tis true, there are some parts of the habitable world, in *Russia*, and those Northern Countries, wherein for about a moneths time the sun is never out of sight; now although they have no dark evening at this time, yet doubtlesse they know how to measure their naturall dayes by the motion of the sun; if therefore they observe that time which is equivalent to our dark evenings, and sanctifie to God the space of a day, as 'tis measured by the circling sun round about them, they may then be said to sanctifie the Sabbath from even to even, if they do that which is equivalent thereunto; they that know the East, West, South, North points, do certainly know when that which is equivalent to evening begins, which if they could not do, yet doubtlesse God would accept their will for the deed in such a case.

101.

If therefore the Sabbath began at evening from *Adams* time in innocency till *Nehemiabs* time, and from *Nehemiabs* time till Christs time, why should any think but that where the Jewish Sabbath the last day of the week doth end, there the Christian Sabbath the first day of the week begins? unlesse any can imagine some Type in the beginning of the Sabbath at evening; which must change the beginning of the day, as the Type affixed did change the day: or can give demonstrative reasons that the time of Christs Resurrection must of necessity begin the Christian Sabbath, which for ought I see cannot be done. And therefore it is a groundlesse assertion, *that the reasons of the change of the day are the same for the change of the beginning of it; and that the chief of the reasons for the evening, may be as well applyed against the change of the day it self, as of the time of it:* But sufficient hath bin said of this. I shall only adde this, that there is no truth of Christs, but upon narrow search into it, hath some secret knots and difficulties, and so hath this about the beginning of the Sabbath; 'tis therefore humility and self-denyall to follow our dearest light in the simplicity of our hearts, and to waite upon the Throne of Grace with many tears for more cleare discoveries untill all knots be unloosed.

FINIS.

THE
SANCTIFICATION
OF THE
SABBATH

WHEREIN

The true Rest of the Day,
together with the right manner
of Sanctifying of the Day,
are briefly opened.

BY

THOMAS SHEPARD Pastour of
the Church of Christ at Cambridge in
New-England.

The Fourth Part.

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THE
SANCTIFICATION
OF THE
SABBATH.

Thesis 1.

THe word Sabbath properly signifies, not common, but sacred or *holy Rest*. The Lord therefore enjoynes this Rest from labour upon this day, not so much for the Rest sake, but because it is a *Medium* or means of that holiness which the Lord requires upon this day; otherwise the Sabbath is a day of idleness, not of holiness; our cattell can rest but a common rest from labour as well as we; and therefore its mans sin and shame, if he improve the day no better than the beasts that perish.

Thesis 2.

And as the rest of the Day is for the holiness of it, so is all the labour of the Week for this holy rest; that as the end of all the labour of our lives is for our rest with Christ in Heaven, so also of the six dayes of every week for the

The Sanctification of the Sabbath.

holy Rest of the Sabbath, the twilight and dawning of Heaven. For the eighth Commandement, which would not have us steal, commands us therefore to labour for our Families and comforts in all the seasons of labour. This fourth command therefore, which not onely permits but commands us to labour six daies, must have another respect in commanding us to labour, and a higher end, which cannot be any thing else but with respect to the Sabbath; that as we are to watch unto prayer, so we are to work unto the Sabbath, or so work all the Week day, that we may meet with God, and sanctifie the Sabbath day.

Thesis 3.

3.

As therefore the holiness of the Sabbath is morall, because it is the end of the day; so is the Rest of the Sabbath (the immediate means to that end) morall also. Look therefore what ever holy duties the Lord required of the *Jews*, which were not ceremoniall, the same duties he requires of us upon this day; so what ever Rest he required of them for this end, he exacts of all Christians also.

Thesis 4.

4.

Those that make the Sabbath ceremoniall, imagine a stricter Rest imposed upon the *Jews* than Christians are now bound unto; because they place the ceremoniallness of the Sabbath in the strict Rest of it; but we are bound to the same Rest for substance of it; and the ground for a stricter rest than we are bound unto, will be found too light, if well pondered.

Thesis 5.

5.

For though it be said that the *Jews* might not bake, nor seeth meate upon this day, *Exod.* 16. 23. no nor make a fire upon it, *Ex.* 35. 3. no nor gather sticks upon it without Death. *Numb.* 6. 15, 30 (all which things Christians now may lawfully do) yet none of these places will evince that for which they are alleged.

Thesis 6.

6.

For first it is not said, *Exod.* 16. 23. bake and seeth that to day which may serve you next day: but, that which remains

remains (*viz.* which is not sod nor baked) lay it up untill the Morning, and consequently for the morrow of the next day, which being thus laid up, I do not find that they are forbidden to bake, or seeth that which remains upon the next day; but rather if they must use it the next day, they might then bake it or seeth it that day also, as they did that of the sixth day, and without which they could not have the comfortable use of it upon the Sabbath day: indeed it was as lawfull to grind and beat the Manna in Mills and Mortars, mentioned, *Numb.* 11. 8. upon this day; as now to thrash and grind Corn this day; the meal therefore which did remain, is not forbidden to be baked or sod upon this day: nor would Gods speciall and miraculous providence appear in preserving it from wormes and stinking, if there had been any baking of it the day before, and not rather upon the Sabbath Day.

Thesis 7.

Although also they were forbidden to kindle fire upon this day, *Exod.* 35. 3. in respect of some use, yet they are not forbidden so to do in respect of any use whatsoever. For there was fire kindled for the Sabbath sacrifices, and it would have been a breach of the rule of mercy, not to kindle a fire for the sick and weak in the wilderness. *Nehemiah* also a man most strict and zealous for the Sabbath, yet had such provision made every day as could not be dressed nor eaten without some fire upon the Sabbath day, *Neb.* 5. 18. and the Sabbath not being a fast but a feast in those times as well as these, hence its not unsuitable to the time to have comfortable provisions made ready, provided that the dressing of meat be not an ordinary hindrance to publick or privat duties of holiness upon this day, *Exod.* 12. 16. this kindling of the fire here forbidden must therefore be understood in respect of the scope of the place, *viz.* not to kindle a fire for any servile work, no not in respect of this particular use of it, *viz.* to further the building of the Sanctuary and Tabernacle, made mention of in this Chapter: for its said, whosoever shall do any work therein, (1. any servile work which is more proper for the week time) shall be put to death, *verse* 2. there is therefore either no dependance of these words in the third *verse* with those in the second, or else we must understand it of kindling fires restrictively, for any servile work, which is there forbidden not only the *Jews*, but us *Christians* also.

Thesis

Thesis 8.

8.

The man that gathered sticks on the Sabbath, *Num. 15. 30.* was put to death; what, for gathering of sticks only? why then did not the just God put them to death who were the first offenders (and therefore most fit to be made examples) who went out to gather Manna upon this day? *Exod. 16.* This gathering of sticks therefore, though little in it self, yet seems to be aggravated by presumption; and that the man did presumptuously break the Sabbath, and therefore its generally observed, that this very example follows the Law of punishing a presumptuous transgressor with death in this very Chapter: and though it be said that they found a man gathering sticks, as if it were done secretly, and not presumptuously, yet we know that presumptuous sins may be committed secretly as well as openly, though they are not in so high a degree presumptuous as when they are done more openly: the fear of the Law against Sabbath-breakers, might restrain the man from doing that openly, which before God was done proudly and presumptuously; and though *Moses* doubted what to do with the man, who had that capitall Law given him before against Sabbath-breakers, yet they might be ignorant for a time of the full and true meaning of it, which the Lord here seems to expound, *viz.* That a Sabbath-breaker sinning presumptuously is to be put to death: and although it be doubted whether such a Law is not too rigorous in these Times, yet we do see that where the Magistrate neglects to restrain from this sin, the Lord takes the Magistrates work into his own hand, and many times curs them off suddenly who prophane his Sabbath presumptuously: and 'tis worth enquiring into, whether presumptuous Sabbath-breakers are not still to be put to Death: which I doubt not but that the Lord will either one day clear up, or else discover some specialty in the application of this judicial Law, to that Polity of the *Jews*, as most fit for them, and not so universally fit for all others in Christian Common-wealths: but this latter I yet see no proof for; nor do I expect the clearing up of the other, while the temper of the Times is loose and luke-warm.

Thesis 9.

9.

Considering therefore that some work may be done up

the Sabbath, and some not, and that mans heart is apt to run to extreams, either to grosse prophaneſſe or Phariſicall ſtriſtneſſe; we are therefore to enquire, what works we muſt reſt from, and what not from, upon the Sabbath Day.

Theſis 10.

If the Scriptures may be judge herein, we ſhall find that when they forbid al manner of work, they interpret this of ſervile Work. The work forbidden in the annual Sabbaths, (which did but ſhadow out the reſt on this Sabbath) it is ſervile work, *Levit. 23. 7, 8.* and hence the reſt on the Sabbath (in this fourth Command) is oppoſed to the labour on the week dayes, which is properly ſervile, lawfull to be done then, but unlawfull upon the Sabbath Day.

10.

Theſis 11.

The School-men, and ſome of their late Idolizers (like the Phariſees of old) ever blind in interpreting the ſpiritualneſſe of the Law of God, deſcribe a ſervile work in that manner, ſo as that the grinding of water-mills and wind-mills, as alſo the counſells of Lawyers to their Clients, the Herring Trade of Fiſher-men, are with them no ſervile works on this day; and indeed they ſcarce make any work ſervile, but what is ſlavish and externall bondage and burden.

11.

Theſis 12.

But if we conſult with Scriptures and the very words of this fourth Commandment, we ſhall find two things concurring to make up a ſervile work. 1. If any work be done for any worldly gain, profit, or livelyhood, to acquire and purchaſe the things of this life by; (which is the principal end of week-day labour, *Eph. 4. 28. 1 Theſ. 4. 12.*) this is a ſervile work, all one with what the Commandment calls *thy work*: Hence buying, ſelling, ſowing, reaping, which are done for worldly gain, are unlawfull on this day, being therefore ſervile works: hence alſo worldly ſports and paſtimes (which are ordained of God to whet on worldly labour, not neceſſary every day, but only at ſome ſeaſons) are therefore moſt proper appurtenances unto dayes of labour, and are therefore unlawfull upon this day: Holy times are no more to be ſported on, than holy places; hence alſo

12.

also on the other side, to rub the ears of Corn, to dress meat for comfortable nourishment of man, because they respect not worldly gain, are no servile works, nor yet unlawfull, but may be more lawfully done for the comfort of man then to lead his horse to the water this day, Luke 6. 2: & 13. 15. & 14. 5. hence also such works as are done only for the preservation of the Creatures, as to pull a sheep out of a ditch, to quench fire in a Town, to save Corn and Hay from the suddē inundation of Water, to keep fire in the Iron Mills, to sit at stern and guide the ship, and a thousand such like actions (being not done properly for worldly gain) are not unlawfull; God himself not ceasing from works of preservation, when he did from those of creation: hence also such works as are not works of immediat worship, but only required necessarily thereto, as killing the Sacrifices in the Temple, travelling a Sabbath daies journey to the publique assemblies, being no servile works for outward gain, are not unlawfull upon this day.

2 Such worldly works, which though they be not done for worldly gain or profit, yet if by a provident care and foresight they might be done as well the week before, or may as well be done a week after the Sabbath, these also are servile works: for thus the Commandment expresseth it, *Six dayes thou mayst do all thy work* (meaning which can be done as well the week before) and if all cannot be done, it may therefore be as well done the week after. Hence the building of the Tabernacle (which was not so much for mans profit as Gods honour) because it might be done upon the six daies seasonably enough, hence it is prohibited upon the Sabbath day, *Exod. 31*. If a man hath Corn in the field, though he may pretend that the weather is uncertain, and it is ready to be brought into the Barn, yet he is not to fetch it in upon the Sabbath day, because there is no eminent danger of spoil the Monday after, and then he may fetch it as well as upon that day: the like may be said concerning Seamens setting sayl upon the Sabbath day, though they be uncertain of a fair gale upon the day after; Yet we must trust Gods providence, who almost in all such matters keeps us at uncertainties: hence also the sweeping of the house ought not to be done now, if it may as well be done the day before: so also to buy any things at shops, or to wash clothes; if they may be done the week before or after, they must not be done upon this day

day: hence on the other side works of necessity, which cannot be so conveniently done the day before or after, are not unlawfull upon this day, as to slie in persecution, to watch the City, to fight with the enemy, *Math. 24. 24. 1 Kings 1. 2.* Hence also works of necessity, not only for preservation of life, but also for comfort and comeliness of life, are not unlawfull: for tis a grosse mistake to think that works only of absolute necessity are allowed onely upon this day: for to lead an Ox to water, which in the strictest times was not disallowed of, is not of absolute necessity; for it may live more than a day without it, only its necessary for the comfort of the life of the beast: how much more is allowed to the comfort of the life of man? the Disciples possibly might have lived longer than the Sabbath without rubbing Corn eares, and men may live on Sabbath daies generally without warm meate, yea they may fast perhaps all that day; yet it is not unlawfull to eat such meate, because its necessary for the comfort of life. Hence also to put on comely garments, to wash hands and face, and many such things as are necessary for the comeliness as well as the comfort of life, are not unlawfull now: there is sometime an inevitable necessity by Gods providence, and sometime a contracted necessity through want of care and foresight; in this case the work may sometime be done, provided that our neglect beforehand be repented of: in a word, he that shall conscientiously endeavour that no more work be done on the Sabbath than what must be done for the ends mentioned, that so he may have nothing else to doe but to be with God that day, shall have much peace to his own conscience herein, against Satans clamours: hence lastly, not onely outward servile work, but servile thoughts, affections, and cares, are to be cast off this day from the sight of God, as others are from the eyes of men; servile thoughts and affections being as much against the fourth Commandment as unchast and filthy thoughts against the seventh.

Thesis 13.

That we are to abstain from all servile work, not so much in regard of the bare abstinence from work, but that having no work of our own to mind or do, we might be wholly taken up with Gods work, being wholly taken off from our own, that he may speak with us, and reveal himselfe more fully and familiarly to us (as friends do when they get alone) having called and carried us out of the noise and crowd of all worldly occasions and things.

Thesis

Thesis 14.

14.

Holy rest therefore being for holy work, it may not be a mis to enquire what this work is, and wherein it consists: for which end I shall not instance in any the particular severall duties in publique and private, of holiness and mercy, because this is to be found in all who write upon this subject: I shall onely speak of that kind of holiness which the Lord requires in all publick & private duties, and is to run thorow them, and as it were animate them; and in truth to find out this, and observe this, is one of the greatest difficulties (but yet the greatest excellency) of a Christian life. It consists therefore in these five things.

Thesis 15.

15.

The first; The Holiness upon this day ought to be immediate: I do not mean without the use of publick or private means, but in respect of worldly things: for we are commanded to be holy in all manner of conversation all the week in our worldly affairs, 1 Pet. 1. 17. Holiness is to be writ upon our cups and pots, and hors-bridles, and ploughs, & sickles, Zach. 14. 20, 21. but this holiness is more immediate; we enjoy God by and in the creature, and in our weekly occasions and providences: but do we think that there is no more holiness required upon the Sabbath verily every day then should be our Christian Sabbath, which is most false; and therefore some more immediate holiness is required now on this day which is not then, not required of us every week day; and what can this be but drawing neer to God this day more immediately, and as neer as mortall man can do, and casting aside the world, and getting out of it, and so to be neer God in Prayer, in hearing the Word, in Meditation, &c? Psal. 95. 5, 6. If it were possible to be with & enjoy Christ in Heaven where there are no means, we should this day long for it, and prize it; but because this cannot yet be, and that the Lord comes down from Heaven to us in his ordinances, & thereby makes himself as neer to us as he can in this frail life, hence we are not only to draw neer to Ordinances, but to God and Christ in them, upon this day, and so be as neer them with greatest immediateness that we can, Psal. 42. 2. Psal. 63. 1, 2, 3. Adam did enjoy God in his calling the week day, but this was not so immediate as he was to him upon the Sabbath day.

Thesis 16.

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The second is, this holiness ought not only to be immediate, but also speciall, and in our endeavors after the highest degree, and with the greatest intention of holiness: for we are bound every day to be holy in more immediate & neerer approaches to God some time or other of the day; but now we are called to be more specially holy, because both the day and our selves are now set a part for it in a more speciall manner: we are to love, fear, delight in God, and pray to him, and muse on him every day, but now in a more speciall manner all these are to be done; the Sabbath is not onely called holy, but *holiness to the Lord*, *Exod. 31. 15.* which shews, that the day is exceeding holy, and suitably our affections and hearts ought therefore so to be: the Sacrifice on this day was to be doubled, *Num. 28. 9.* the Lord would have double honour from us this day: that as in the week time we are sinfully drowned in the cares of this world, and affections thereto: so upon every Sabbath we should be in a holy manner drowned in the cares and thoughts and affections of the things of God; and hence we are commanded to call the Sabbath our delight, and not to think our own thoughts, or do our own works this day, *Isay 58. 13.* David said *Psal. 43. 4.* that he would go to the Altar of God (the place of publick Worship) to God his joy, yea his exceeding joy: so are we not only to draw neerer to Altar, Word, Sacraments, Prayer, but to God in them; nay to God in them as our exceeding joy, our exceeding love, our exceeding fear, &c. especially upon this day; there is scarce any week but we contract soyl from our worldly occasions, and by touching worldly things; and we suffer many decayes and lose much ground by temptations herein; now the Lord pitying us, and giving us a Sabbath of recovery, what should we do now but return, recover, and renew our strength, and like the Eagle cast our bills, and stand before our God and King this day of State and Royall Majesty, when all his Saints compass his Throne & presence, with our most beautiful Garments, mourning, especially that we fall so farre short of Sabbath acts and services? we should not content our selves with working-day holiness, joyes, fears, hopes, prayers, praises: but Sabbath-joyes, fears, praises, must be now our ornaments, and all within us must be raised up to a higher strain; that as God

gives

gives us this day, speciall grace, means of grace, seasons of grace, speciall occasions of grace, by reviewing all our experiences the week past, so there is good reason that the Lord should be honoured with speciall holiness this day.

Thesis 17.

17.

The third is; This holiness ought to be not onely immediate and speciall, but constant and continued, the whole day together. For upon every day of the week we are to take some time for converse with God; but our worldly occasions soon call us off, and that lawfully; but Sabbath holiness must be constant and continued all the day; if the Lord was so strict that he would not lose a moments honor in a ceremoniall day of rest, *Levit. 23. 32.* what shall we think the Lord expects upon this day which is morall? the Lord would not be honoured this day onely by fits and flakes, and sudden pangs, which passe away as the early dew; but as tis in the Psalm for the Sabbath, *Its good to sing of his loving kinde in the morning, and of his faithfulness every night, Psalm. 92. 1. 2.* and though this be a wearisome thing to the flesh to be so long pent in, and although we cannot perfectly do it, yet its a most sweet and glorious work in it self, to think that the infinite glorious God should call a poor sinfull creature to be with him and attend upon him all the day long; to be ever with the Lord is best of all, but next to that to be with him a whole day together: they that see how in they are to be for ever banisht from the presence of the most High, and how exceeding unworthy to come into it, cannot but infinitely and excessively prize that love of Iesus Christ, this day to come and enter into his rest, and lie in his very bosom, all the day long, and as a most loving friend loth to part with them, till needs must, and that the day is done.

Thesis. 18.

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The fourth is, This holiness ought not onely to be immediate, speciall and constant, but all these holy duties are thus to be performed of us as that hereby we may enter into Rest; so as that our soules may finde and feel the sweet of the true Rest of the Sabbath; and therefore must be a sweet and quieting holiness also: for the Sabbath

is not only called a Sabbath of Rest in respect of our exemption from bodily labour, but because it is so to be sanctified, as that on this day we enter into Rest, or such a fruition of God, as gives rest to our sou's; otherwise we never sanctifie a Sabbath aright, because we then fall short of this which is the main and thereof; untill we come so to seek God as that we find him, and so finde him as that we feel Rest in him, in drawing near to him and standing before him: that as God after his six daies labour did Rest and was refreshed in the fruition of himself, so should we after our six daies labour also be refreshed in the presence of the Lord; That in case we want means upon the Sabbath, yet he may be in lieu of them unto us; and in case we have them and finde but little by them conveyed to us, yet that by that little we may be carried on the wings of faith beyond all means unto that Rest which upon this daie we may find in his bosom: that as Christ after his labours entred into his Rest *Heb. 4.* so we ought to labour after the same Sabbathism begun here on earth, but perfected in Heaven; that after all the wearie steps we tread, and sinnes and sorrows we finde all the week, yet when the Sabbath comes we may say, Return unto thy Rest oh my soul. The end of all labour is rest; so the end of all our bodily and spirituall labour, whether on the week-daies or Sabbath day, it should be this Rest: and we should never think that we have reached the end of the day untill we Taste the Rest of the Day: nor is this Rest a Meteor in the Ayre, and a thing only to be wisht for, but can never be found; but assuredly those who are wearied with their sinnes in the week and wants on the Sabbath, and feel a need of rest and refreshing, shall certainly have the blessing, viz. the Rest of these seasons of refreshing and rest, and the comforts of the Holy Ghost filling their hearts this day. *Isa. 50. 2, 3, 4. Isa. 56. 5, 6, 7, 8. Isa. 58. 13, 14. Psal. 36. 7, 8.* Not because of our holiness which is spotted at the best, but because of our great high Priests holinesse, who hath it written upon his fore-head, to take away the iniquity of all our holy Offerings: *Ex. 28. 36, 38.* and who hath garments of grace, and blood to cover us, and to present us spotlesse before the face of that God whom we seek and serve with much weaknesse, and whom at last we shall find, when our short daies work here is done, and our long-looked-for Sabbath of glory shall begin to dawn.

Thesis 19.

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Now when the Lord hath inclined us thus, to rest and sanctifie his Sabbath, what should the last act of our holiness be but diffusive and communicative, viz. in doing our utmost that others under us, or that have relation to us, that they sanctifie the Sabbath also, according to the Lords express particular charge in the Commandements, *Thou, thy Sonne, thy Daughter, thy Servants, the Stranger within thy Gates?* the excellency of Christs holiness consists in making us like himself in holiness; the excellency and glory of a Christians holiness is to endeavour to be like to the Lord Christ therein: our Children, Servants, Strangers who are within our Gates, are apt to prophane the Sabbath; we are therefore to improve our power over them for God, in restraining them from sinne, and in constraining them (as farre as we can) to the holy observance of the Rest of the Sabbath; lest God impute their sinnes to us who had power (as *Eli* in the like case to restrain them and did not; and so our Families and Consciences be stained wth their guilt and blood.

Thesis 20.

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And if superiours in Families are to see their Gats preserved unspotted from such provoking evils, can any think but that the same bond lies upon Superiours in Common-Wealths, who are the Fathers of those great Families, whose subjects also are within their Gates, and the power of their Jurisdictions? the Civill Magistrate, though he hath no power to impose new Lawes upon the Consciences of his subjects, yet he is bound to see that the Lawes of God be kept by all his Subjects; provided wayes, that herein he walk according to the Law and Rule of God, viz. that 1. Ignorant Consciences in civil and momentous matters be first instructed. 2. Doubting Consciences have sufficient means of being resolved. 3. Bold and audacious Consciences be first forewarned: hence it is, that though he hath no power to make new Lawes, and to impose the observation of them upon the Consciences of his subjects, (because these are his Lawes) yet he may and should see that the Sabbath (the Lords holy Day) that this be observed, because he doth but see to the execution of Gods Commandements.

herein: By what Rule did *Nehemiah* not onely forbid the breach of the Sabbath, but did also threaten bodily punishment upon the men of *Tyre*? (although they were Heathens, yet were they at this time within the Gates & compass of his Jurisdiction: *Nehem.* 13. 21.) certainly he thought himself bound in conscience to see that the Sabbath should not be prophaned by any that were within his Gates, according to this fourth Commandment. If Kings and Princes and civill Magistrates have nothing to do in matters of the first Table (and consequently must give any man liberty to Prophane the Sabbath that pretends Conscience,) why then doth *Jeremy* call upon Princesto see that it be not prophaned, with promise of having their Crowns and Kingdoms preserved from wrath if thus they do, and with threatening the burning up and consuming of City and Kingdom if this they do not? *Jeremy* 17. 19. 25. 27. If civill Magistrates have nothing to do herein, they then have nothing to do to preserve their Crowns, Kingdomes, Septers, Subjects, from fire and bloud, and utter ruine: *Nehemiah* was no Type of Christ, nor were the Kings of Israel bound to see the Sabbath kept as Types of Christ, but as nursing Fathers of the Common-Wealth, and because their own subjects were within their Gates, and under their power; and therefore according to this morall Rule of the Commandement they were bound not only to keep it themselves, but to see that all others did so also. 'Tis true, civill Magistrates may abuse their power, judge amisse, and thinke that to be the command of God, which is not; but we must not therefore take away their power from them, because they may pervert it and abuse it; we must not deny that power they have for God, because they may pervert it and turn the edge of it against God: for if upon this ground the Magistrate hath no power over his subjects in matters of the first Table; he may have also all his feathers pull'd from him, and all his power taken from him in matters of the second Table; for we know that he may work strange changes there, and pervert Justice, and Judgment exceedingly: we must not deny their power, because they may turn it awry, and hurt Gods Church and people by it, but (as the Apostle exhorts, *1. Tim.* 2. 1, 2.) to pray for them the more, that under them we may live a peaceable life in all Godliness and honesty: its a thousand times better to suffer persecution for Righteousness sake and for a good Conscience

Conscience, than to desire and plead for toleration of all Consciences, that so (by this cowardly device and lukewarm principle) our own may be untoucht: it was never heard of untill now of late that any of Gods Prophets, Apostles, Martyrs, faithfull witnesses, &c. that they ever pleaded for Liberty in error, but only for the Truth, which they preacht and prayd for, and suffered for unto the death; and their sufferings for the Truth with Zeal, Patience, Faith, Constancy, have done more good, than the way of universall toleration is like to do, which is purposely invented to avoid trouble. Truth hath ever spread by opposition and persecution; but error being a Child of Satan hath fled, by a zealous resisting of it.)

Sick and weak men are to be tender'd much, but Lascivious and Frantick men are in best case when they are well fettered and bound: a weak Conscience is to be tendered, an humble Conscience tolerated; errors of weakness not wickednesse are with all gentleness to be handled; the liberty given in the reign of Episcopacy for Sports and Pastimes, and May-games upon the Lords Day, was once loathsome to all honest minds; but now to allow a greater liberty, to Buy, Sell, Plow, Cart, Thrash, Sport upon the Sabbath day, to all those who pretend Conscience, or rather, that they have no Conscience of one day more than another, is to build up *Babylon*, and *Babel* again, and to lay foundations of wrath to the Land; for God will certainly revenge the pollutions of his Sabbaths: if God be troubled in his Rest, wonder if he disturbs our peace: some of the Ancients think that the Lord brought the flood of Waters upon the Sabbath day, as they gather from *Gen. 7. 10.* because they were grown to be great profaners of the Sabbath; and we know that *Prague* was taken upon this day. The day of their sinne, began all their sorrows which are continued to this day, to the amazement of the World: when the time comes that the Lords precious Sabbaths are the daies of Gods Churches Rest, then shall come in the Churches peace, *Psal. 102. 13, 14.* The free grace of Christ must first begin herein with us, that we may find at last that Rest which this evill World is not yet like to see, unlesse it speedily love his Law more, and his Sabbaths better.

I could therefore desire to conclude this doctrine of the Sabbath with teares, and I wish it might be matter of bitter lamentation to the mourners in *Sion*, every where to behold the uniuersall prophanation of these precious times and seasons of refreshing, toward which, through the abounding of iniquity, the love of many who once seemed zealous for them, is now grown cold: the Lord might have suffered poor, worthlesse, sorrowfull man to have worne and wasted out all his daies in this life in wearinesse, grief, and labour, and to have filled his daies with nothing else but work, and minding of his own things, and bearing his own necessary cumbers and burdens here, and never have allowed him a day of rest untill he came up to Heaven at the end of his life; and thus to have done would have been infinite mercy and love, though he had made him grind the Mill only of his own occasions, and feel the whip and the lash onely of his daily griefs and labours, untill dark night came; but such is the over-flowing and abundant love of a blessed God, that it cannot contain it self (as it were) so long a time from speciall fellowship with his people here in a strange land, and in an evill world, and therefore will have some speciall times of speciall fellowship and sweetest mutuall embracings; and this time must not be a moment, an hour, a little, and then away again; but a whole day, that there may be time enough to have their fill of love in each others bosome before they part; this day must not be meerly occasionall at humane liberty, and now and then, lest it be too seldome, and so strangeness grow between them; but the Lord (who exceeds and excels poor man in love) therefore to make all sure he sets and fixeth the day, and appoints the time, and how to meet, meerly out of love, that weary man may enjoy his rest, his God, his love, his Heaven, as much and as often as may be here, in this life, untill he come up to glory, to rest with God; and that because man cannot here enjoy his daies of glory, he might therefore foretaste them in daies of grace; and is this the requirall, and all the thanks he hath for his heart-breaking love? to turn back sweet presence and fellowship, and love of God in them, to dispute away these daies with scorn and contempt, to smoke them away with prophannesse and mad mirth, to dream them away with vanity, to drink, to swear, to ryot, to whore, to sport, to play, to card, to dice, to put on their best apparel

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that they may dishonour God with greater pomp and bravery, to talk of the World, to be later up that day than any other day of the week, when their own Irons are in the fire, and yet to sleep Sermon, or from the Ministry, if it comes home to their consciences; to tell Tales, and break Jestes at home, or (at best) to talk of Foren or Domestlicall news only to pass away the time, rather than to see God in his Works and warm their hearts thereby; to think God hath good measure given him, if they attend on him in the Fore-noon, although the After-noon be given to the Devill, or sleep, or vanity, or foolish pastimes; to draw neer to God in their bodies, when their thoughts, and hearts, and affections, are gone a hunting or ravening after the World the Lord knows where, but far enough off from him: do you thus requite the Lord for this great love, oh foolish people and unwise? do you thus make the daies of your rest and joy, the daies of the Lords sorrow and trouble? do you thus weary the Lord when he gives rest unto you? was there ever such mercy shewn, or can there be ever any greater love upon Earth, than for the Lord to call to a wicked sinfull Creature, which deserves to be banished for ever out of his presence, to come unto him, enter into his Rest, take his fill of love, and refresh it self in his bosom in a speciall manner all this day? And therefore can there be a greater sinne above ground committed out of this than thus to sinne against this love? I do not think the single breach of the Sabbath (as to sport and feast inordinately) is as great a sinne as to murder a man (which some have cast out to the reproach of some zealous for the observation of the Sabbath day, truly the Lord knows for I believe their milk sod over, if thus they said; but speak of the Sabbath under this notion and respect, and as herein Gods great love appears to weary, sinfull, restless man, as a day wherein all the treasures of his rich and precious Love are set open; and in this respect let any man tell me what greater sin he can imagine, than sinnes against the greatest Love? The same sinnes which are committed upon other daies in the week are then provoking sinnes; but to commit these sinnes upon the Sabbath Day, is to double the evill of them: Drinking, and Swearing, and Rioting, and vain Talking, &c. are sinnes on the week-day, but they are now but single sinnes, but these and such like sinnes on the Sabbath Day are double

sinnes, because they are now not only sinnes against Gods command, but also against Gods Sabbaths too, which much aggravates them; and yet men mourn not for these sinnes; had the Lord never made known his Sabbaths to his Churches and People in these daies, they might then have had some excuse for their sinnes; but now to prophane them since God hath made them known to us; especially the English Nation and People to do it, upon whom the Lord hath shined out of Heaven with greater light and glory in this point of the Sabbath, above any other places and Churches in the World, what will they have to say for themselves, with what Fig-leaves will they hide this nakedness before the Tribunal of God?

The Lord might have hid his Sabbaths from us, and gone to another People that would have been more thankfull for them, and glad of them than we have been; and yet he hath been loath to leave us; and do we thus requite the Lord? surely he hath no need of the best of us, or of our attendance upon him upon these daies; its only his pittie, which seeing us wearied with sorrows, and wearying our selves in our sinnes, makes him call us back to a Weekly rest in his bosom, who might have let us alone and tyred out our hearts in our own folly and madness all our dayes; and do we thus requite the Lord? Certainly the time will come wherein we shall think (as once Jerusalem did in the daies of her affliction) of all our pleasant things we once had in the daies of our prosperity; certainly men shall one day mourn for the losse of all their precious time, who mispend it now, and (above all times) for the los of their precious pleasant Sabbath seasons of refreshing, which once they had given them to find rest and peace in; when the smoke of their tormenting everlasting burning shall ascend for ever and ever, wherein they shall have no rest day nor night: you shall remember and think then with tears trickling down your dry cheeks, of the Sabbaths, the pleasant Sabbaths that once you had, and shall never see one of those daies of the Sonne of man more: you shall mourn then to see Abrahams bosom as farre off, and thousand thousands at rest in it, where you also might have been as well as they if you had not despised the rest of God here in the bosome of his Sabbaths.

The Sanctification of the Sabbath.

You shall then mourn and wring your hands, and tear your hair, and stamp, and grow mad, and yet weep to think that if you had had a heart to have spent that very time of the Sabbath in seeking God, in drawing near to God, in resting in God, which you spend in idle Talk, and Idleness; in Rioting and wantonnesse, in Sports and Foolishnesse upon this day, you had then been in Gods Eternall Rest in Heaven, and for ever blessed in God. Its said, *Jerusalem* remembered in the day of her affliction all her pleasant things, when the Enemy did mock at her Sabbaths; and so will you remember with sad hearts the loss of all your pretious seasons of grace, especially then, when the Devils, and Heathens, and damned Out-casts who never had the mercy to enjoy them, shall mock at thee for the loss of thy Sabbaths. Verily, I cannot think that any men that ever tasted any sweetness in Christ or his Sabbath, and felt the unknown refreshings of this sweet Rest; but that they will mourn for their cold affections to them, and unfruitfull spending of them, before they die; otherwise never go about to blear mens eyes with discourse, and Invectives, and Disputes against them, or with carnall Excuses for your licentious spending of them; for doubtless you tast nor, and therefore know not what they are; and you will one day be found to be such as speak evill of the things you know not. *Hee see despisers and wonder*, and perish; is the infinite Majesty and glory of God for vie in your eyes, that you donot think him worthy of speciall attendance one day in a week? doth he call you now to Rest in his Bosom, and will you now kick his Bowels, despise this Love, and spit in his face? doth he call upon you to spend this day in holiness, and will you spend it in Mirth, and Sports and Pastimes, and in all manner of licentiousness? Hast thou wearied God with thine iniquities; and thy self in thine iniquities all the week long (for which God might justly cut thee off from seeing any more Sabbath) and doth the Lord Jesus (instead of recompencing thee thus) call you back again to your resting place? and will you now weary the Lord again, that he cannot have rest or quiet for you one day in a Week? Oh that we could mourn for these things: And yet walk abroad the face of the whole earth at this day, and then say where shall you finde almost Gods Sabbaths exactly kept? *viz.* with meet preparation for them, delight in them, with wonderment

and thankfullnesse to God after the enjoyment of them? all the world knowes to whom the barbarous Turks do dedicate their Fridays, the Jewes also how they sanctifie their Saturdayes, to the Lord *Jehovah* indeed, but not unto the Lord their God. What account the Papists put upon the Sabbaths, not only their writings (which tell it with all other Holy-dayes) but also their loose practice in sports & revellings upon this day bear sufficient witness: and oh that we had no cause to wash off this spot with our tears from the beautifull and pleasant face of the glorious grace and peace, which once shined in the German Churches, by whose Graves we may stand weeping and say, this is your misery for this your provoking sin. Scotland knowes best her own integrity, whose lights have been burning and shining long in their cleanness in this particular: But *England* hath had the name, and worn this Garland of glory, wherewith the Lord hath crowned it above all other Churches. But how hath that little flock of slaughter, which hath wept for it, and preacht, and printed, and done and suffered for it, been hated and persecuted? who have been the scorn and shame, and reproach of men, but a company of poor weaklings, for going out a few miles to hear a faithfull, painfull Preacher, from those idle Shepheards, who either could not feed them with knowledge and understanding at home, or else would not do it through grosse prophaneesse, or extream idlenesse? And now, since God hath broken the yoke of their oppressors, and set his people at liberty to return to *Sion* and her solemn assemblies as in dayes of old, and hath given to them the desires of their hearts, that they may now be as holy on the Sabbath as they will, without any to reproach them, at least to countenance such reproaches of them: now I say, when one would think the precious Sabbaths (which to many of Gods servants in former time have brought down to this generation, swimming in their tears and prayers, and which many in these dayes have so much looked and longed for) that every eye should be looking up to Heaven with thankfullness for these, and that every heart should embrace Gods Sabbaths with teares of joyfullnesse, and bid this dear and precious friend welcom, and lie and rest in their bosome; and so I doubt not but that *England* hath yet many a corner full of such precious Jewels, to whom Gods Sabbaths are yet most precious and glorious, and
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The Sanctification of the Sabbath.

who cannot easily forget such blessed seasons and means in them, whereby (if ever the Lord did good unto them) they have been so oft refreshed, and wherein they have so oft seen God, wherein they so oft met with him, and he with them; but whose heart will it not make to relent and sigh, to hear of late a company (not of ignorant debosh persons, malignants, prelatiſcal, and corrupt and carnal men) but, of ſuch who have many of them in former times given great hopes of ſome fear of God, and much love to Gods Ordinances and Sabbaths; and now (what hurt the Sabbaths Ordinances of the Lord Jeſus therein have done them, I know not, but) it would break ones heart to ſee what little care there is to ſanctifie the Sabbath, even by them who think in their judgments that the day is of God. What poor preparation for it, either in themſelves or families! what little care to profit by it, or to inſtruct or catechize their families, and to bring them alſo in love with it! what ſecret wearineſſe and dead-heartedneſſe (almost wholly unlamented) remains upon them! what earthly thoughts, what liberty in ſpeech about any worldly matter, preſently after the moſt warning Sermon is done! that the Lord Jeſus hath ſcarce good carcaſſes and outſides brought him which cannot but threaten more crows to pick them unleſſe they repent: and yet this is not ſo ſad as to ſee the looſeneſſe of mens judgments in this point of the Sabbath, whereby ſome think a Sabbath lawfull but nor neceſſary (in reſpect of any command of God;) nay ſome think it ſuperſtition to obſerve a weekly Sabbath, which ſhould be every day (as they imagine;) they have allegorized Gods Sabbaths, and almoſt all Gods Ordinances out of the world, and caſt ſuch pretended Antichriſtian filth and pollution upon them, that ſpirituall men muſt not now meddle with them; nay verily, all duties of the moral Law, and fruitfull obedience, and holy walking, and ſanctification, graces, and humiliation, and ſuch like, are the ſecrer contempt of many, and the baſe drudgery for a Mil-horſe and legal Chriſtian, rather than for one that is of an Evangelicall frame; and herein Satan now appears with the ball at his foot, and ſeems to threaten in time to carry all before him, and to kick and carry Gods precious Sabbaths out of the World with him, and then farewel dear Lord Jeſus with all thy ſweet love and life, if Sabbaths be once taken from us by the blind and bold diſpo-

The Sanctification of the Sabbath:

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things of wretched men; authority as yet upholds them (which is no small mercy) and the favour of Christs sweetnesse in them, and the externall brightnes of the beauty of them; do still remain on many, with that strength and glory, that it is not good policy for the Prince of darknesse now to imploy all his forces against the gates of the Sabbath: but the time hastens wherein the assault will be great and fierce, and I much fear that for the secret contempt of these things, the Lord in dreadfull justice will strengthen delusions about this day to break forth and prosper; and then pray you poor Saints of God and hidden ones, that *your flight may not be in the Winter, nor on the Sabbath day*: but woe then to them that give suck, woe then to the high Ministry that should have kept these gates, woe then to that loose and wanton generation rising up, who think such outward formes and observation of daies to be too coarse and too low and mean a work for their enobled spirits which are now raised higher and neerer God than to look much after Sabbaths or Ordinances, graces or duties, or any such outward forms; for I doubt not, but if after all the light and glory shining in *England* concerning Gods Sabbaths, if yet they are not thereby become precious, but that the Lord will make them so by his plagues, if this sin once get head, God will burn up the whole World, and make himself dreadfull to all flesh, untill he hath made unto himself a holy people, and a humble people, that shall *love the dust, and take pleasure in the very stones of his house, and love the place where his honor dwels*, and long for the time wherein his presence and blessing shall appear and be poured out upon the Sabbath day. It's matter of the greatest mourning, that they above all other should trouble Gods rest, wherein perhaps their souls have found so much rest, or might have done; that in these times, wherein the Lord Jesus was coming out to give unto his house his Ordinances, and unto his people his Sabbaths and dayes of rest every way, that now they above all others should offer to pull them out of his hand, tread them under foot, and hereby teach all the prophane rout in the WORLD to doe the like, with a quiet conscience, and without any check, by their reasonings; that now when God is wasting the Land, and burning down its glory, for the sins against his Sabbaths, that just at this time, more than

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than ever, they should rise up to pollute and profane this day. The Lord grant his poor people to see cause to last to morn for this sin, that the Rest of the Sabbath may be Rest to their souls, especially in this weary hour of Temptation, which is shaking all things, and threatens yet greater troubles unto all flesh. The Lord Jesus certainly hath great blessings in his hand to pour out upon his people, in giving them better daies, and brighter and more beautifull Sabbaths, and glorious appearances; but I fear, and therefore I desire that this unwise and unthankfull generation may not stand in their own way, lest the Lord make quick work, and give those things to a remnant to enjoy, which others had no hearts to prize:

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CERTAIN
SELECT CASES
RESOLVED.

Specially, tending to the
right ordering of the heart,
that we may comfortably
Walk with God in our ge-
nerall and particular
CALLINGS.



BY
THOMAS SHEPHARD,
Sometimes of *Emanuel College* in
Cambridge, Now Preacher of
Gods Word in *New-England*.

LONDON,
Printed for John Rothwel. 1655.

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TO THE
CHRISTIAN
READER:

THis holy Letter of that ready Scribe of Christs Mr. Shepherd Kingdom, is so full of Grace and Truth, that it of *New-Eng-land* needs no other Epistle commendatory than it self. land.

Yet seeing the Lot is unexpectedly fallen upon my pen, to give it a Superscription that it may pass current from hand to hand; I do heartily in the first place, dedicate it to thee, thou bleeding, troubled-spirit, as a choice cordiall friend, an Interpreter, one of a thousand, that doth not onely speak thy heart, but by the comforter (whom Christ hath promised to send) to thy heart.

It may be this paper present is sent on Ambassage from Heaven, on purpose, to set thy house in order, to untie thy bosom knots, to bind the strong man, and cast him out of thy doores, that thy heart may be once again set at liberty, to serve the Lord thy God in thy generall and particular Calling, whose service is thy freedom. What is here sent by this Ambassador of Christ, (who is now the voice of one crying in the Wilderness) to a wearie and heavy laden soul in this Island; I had rather it should appear to thy judgment in the serious reading, and to thy conscience in the home application thereof, then from my opinion of it: Therefore I shall only adde (as
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To the Christian

the Contents of this letter) certain select Cases, proposed and resolved in the severall paragraphs thereof, as they lie in order in the pages following, viz.

Page 3.

Trouble of mind in civill affairs by the secret injection of religious thoughts.

Page 4.

From what Spirit such suggestions do arise.

Page 8.

How to entertain them when they crowd in.

Page 12.

Concerning the not being humbled for sinfull distractions that hinder and interrupt the spirituall performance of holy duties.

Page 16.

How a Christian may be said to be under the Covenant of works.

Page 18.

How to conceive aright of that Mystery of Mysteries, the blessed Persons in the Trinity.

Page 22.

The souls aptness to go to God immediatly in holy duties, without taking Christ Jesus by the hand.

Page 26.

How to apply absolute promises to thy self, though they are made indefinitely without condition.

Page 38.

A notable discovery of a secret unwillingness in the soul, to seek God in the strictest solemn services, before it entrencheth into them: Weariness of them, while they last; and a gladness, when they are ended.

Page 42.

A sound confutation of that Hereticall Arminian Tenet, viz. That the strength of Grace is to be got rather by Argumentation, than inward Communication and influence, arising from union with Christ.

Page 44.

The experiences of this tried servant of Christ, (who is the Pen-man hereof) how he was cured of Atheisticall thoughts: whether they did wear out, or whether by the dint of Arguments they were rationally overthrown.

Lastly, whether those changes, which a child of God hath sometimes, and those movings of the Spirit are caused by a naturall temper, or Gods Spirit.

All which select Cases, (and many more, that collaterally issue from their sides) are judiciously resolved with much perspicuity and brevity in these few sheets, by the onely Judge of all Controversies, the two edged sword of the Spirit, the Word of God.

Thus humbly beseeching thee, to read over this Epistle of Christ to thee, with the same Spirit of love, and of a sound mind, which indited every line in it;

I do desire to leave thee at the Thron of Grace, in the armes of Christ, with the Father of all Comfort; that thou maiest receive the Peace of God which passeth all understandings, and be crowned with joy unspeakable, and full of glory;

I subscribe my self,

Friend,

Thine in any Spiritual
furtherance of thy Faith,

WILLIAM ADDERLEY.

Dated from Charter-house in
London, Feb. 1. 1647.

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Joseph Caryl.

This Reverend Author hath other
Practiſall peeces.

Viz.

The { Treatiſe of the Sabbath.
Sincere Convert.
Sound Beleever. }

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Dear Sir,

I Dare not multiply many words in acknowledging and professing my own unfitness and insufficiency to yeeld your loving and most welcom Letter, that satisfaction which both your Self desire, and it deserves: Neither yet will I be so unfaithfull to you (seeing your expectation puts me to reply) neither ought I (I think) be so unserviceable to Iesus Christ, who in you, and by you, beckens to me to take this call to write to you, and not to neglect so fair a season, seeing especially it may be possible my dying Letter to you, before I depart from hence, and return to him, as not knowing but our last disasters and Sea-straits (of which I wrote to you) may be but preparations for the execution of this next approaching voiage. Yet our eyes are to the hills, and our desires are your prayers; and at this time my endeavour shall be in respect of your self, to break open that light to you; and to prepare it to you, with that brevity I may, and with what plainnesse I am able; beseeching the God and Father of our Lord Iesus Christ, who must be when all failes, the wonderfull Counsellor, to give you the Spirit of revelation, and that after you have suffered a while by these outward temptations, doubts, fears, desertions, distractions, which the Letter mentions, hee would make you perfect, stablish, strengthen, and settle you. And this I verily think will be the unexpected, yet happy, joyfull, and most glorious end of them; For since I have observed and seen

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the lamentable ruines of the soul, and seeming graces of many men, by being rockt asleepe in a quiet, still, calm, easie performance of duties; without such awaking remprations and tumults within, which it self complains of: I say, since I have observed what a deal of mud is in the bottom of such standing Pools, and what a deal of filth is in such Moats, which are inwardly at ease, and not emptied from vessell to vessell, next unto the donation of the Lord Iesus to a man, I have accounted tumultuous heart-storms and uproars, together with the fruitfull strange effects of them, the second mercy. For I never saw that man kept from secret putrefaction and corruption, that was not usually salted with such temptations (especially in a Christians first Apprentiship) which usually preserve him entire till death. And therefore (Dear Sir) faint not, for Iesus Christ will raise a world of blessings out of your present Chaos and confusions. But I make hast to answer. Before your reply to my first Letter; your complaints are many

Your first trouble is, concerning your disturbances in civill affairs, by the secret injection of Religious thoughts; so that you know not how to follow the one, without hazard of grieving the Spirit, and breaking your peace, in not maintaining and nourshing the same time the other: and hence being drawn to go two wayes at the same time (which you cannot well do) your heart is disquieted, and your peace much interrupted.

This of yours, puts me in mind of the complaint of an honest, yet plain man, to an able Minister once, who in bewailing his condition to him, among other miseries, that was not the least: (*viz.*) that he was exceedingly troubled with good thoughts, so that he could not follow his place, unless very oft he did stand still and pray, for fear of grieving the Spirit (as he thought) and losing his season of being heard in Heaven: (for said Conscience oft unto him) how dost thou know but this may be thy accepted time, and if thou dost not take it, it may be thou shalt never have it again? I have forgot the Ministers answer, but I am sure in these complaints you go not alone: I have lately known one very able, wise, and godly, put upon the Rack in these kind of thoughts by him, that envying Gods peoples peace, knowes how to change himself into an Angell of light. For it being his

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usual course in the time of his health, to make a diary of his hourly life, and finding much benefit by it, he was in Conscience prest by the power and delusion of Satan, to make and take the same daily survey of his life in the time of his sickness, by means of which, he spent his enfeebled spirits, cast on fuel to fire his sickness, and had not a friend of his convinced him of his erroneous conscience, misleading him at that time, he had murdered his body, out of conscience to save his soul, and to preserve his grace; and do you think these were the motions of Gods Spirit, which like those Locusts, Rev. 9. 9, 10. had faces like men, but had tails like Scorpions, and stings in their tails?

Your thoughts I know, are not likely to produce the same effects; although you have the same efficient: and because you say your peace is hereby disturbed by ignorance, as not knowing what to do in the midst of these Civil actions and these religious thoughts, I conceive that two things are to be sadly considered of, for the cure of them.

First how to know when such religious pious thoughts come from Gods Spirit, and when from the devill transforming himself into an Angell of light, or from a well-metted stirring conscience, yet blind. For when you know they come from Gods Spirit, you are bound to nourish them; but when not, you are bound not to embrace nor comply with them. Secondly, learn how your soul is to behave and carry it self in Civill employments: For when you see how you doe, and may honour God in following them, your spirit will not be so unquiet, if at any time you imbrace not the suggestions of the other.

Two things to be considered about motions.

1. For the first briefly, all good motions and thoughts are not the Spirits motions, as may thus appear.

There be three things chiefly by which we may discern the motions, suggestions, and thoughts which come from Gods Spirit: all which concurring together in a good action, or thought, or word, (not one alone) will make discovery whether they are from Gods Spirit or not.

How to try the motions of Gods Spirit.

1. If it be suggested for Gods ends, its from Gods Spirit; to act so high as for a supernaturall end must rise from a supernaturall principle, which only is Gods Spirit. Pharasaicall actions were for a double

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Of ordering the thoughts

selfish end, and hence, not from Gods Spirit, but nature, and their own spirit.

1. To be seen of men.

2. If they did any of them abhor this, yet it was to purchase and gender in their own minds an opinion of holiness before God; and hence Christ gives them this Item, in giving Almes, that they should not let the right hand know what their left hand doth: for many men will do good acts, lest they should by the neglect of them, think them hypocrites, and so be troubled for them: Christ would have us not to take notice of what we do for such an end.

3. If they be animated and quickened from Gods command; for the higher measure of holiness for glorious ends, without a warrant from the Word, is the more sordid superstition: Christ healed the Leper, when he charged him with anger to tell no man, he (no question for a good end) published the miracle the more; this was a good motion, but it was sinfull in him, being cross to Christs command: when Christ would have washed *Peters* feet; he had many thoughts that came into his head, concerning his own vilenesse, and Christs glory; and had a good end and meaning in his answers; yet his humility crossing Christs command, the Lord professeth against it, and him for it, that he had no part in him, if he should goe on in it.

Gods Spirit sets a man on work in due season; for let the duty be commanded and rightly directed, yet if it be not done in season, it is not from Gods Spirit: hence *Psalm 1: the righteous bring forth fruit in its season*: and hence *Solomon* speaks of words spoken in season, are as apples of Gold: and hence we read in *Ecclesiastes* of a time, and season for every thing under the Sunne: and therefore when there is a season of Gods appointing for civill things or businesse, it is not season now to be molested or perplexed in it, by the injection and evocation of those thoughts which we think to proceed from the Spirit of God. I know indeed, that the Spirit of God doth enable a man to do what ever good he doth; but as Grace makes Nature sometimes to serve, to sinfull Nature brings Grace into captivity, (which *Paul* complains of, *Rom. 7.*) and makes Grace to serve it. To exhort and reprove another for sinne, is from Gods Spirit that it is done, but

to reprove at an unseasonable time, its from sinfull corruption, abusing Gods grace, and making *Sampson* to grind. Its from the excellency of a knife to cut well, but to cut my finger with it when I should be cutting of my meat with it, ariseth not from the end of the knife, nor from the intention of him that made it: so to think of good things, it is from the Spirit, I grant, but to think of them in such a season that God sets you awork to mind and follow other occasions, its from the enemy of Gods Spirit, and your own peace; for as it is a sinne to nourish worldly thoughts when God sets you awork in spirituall heavenly employments, so it is (in some respects) as great a sin to suffer your self to be distracted by spirituall thoughts, when God sets you on work in Civill (yet lawfull) employments: such thoughts (I conceive) are but the leven of Monkish holinesse, if they divert you from your lawfull affairs, when the Lord calls you to follow them. For the Lord never calls you to two divers employments at the same time, unless you make the one to be a means to further the good of the other; which such pious thoughts in some civill employments doe; it being no peece of Christian wisdom or honesty to turn round in worldly employments so long till by giddiness we fall down, but by secret steps ever and anon to look up to heaven, and to behold the face of God, to whom only therein we are to approve our selves. But yet it seems your thoughts are so far from being subservient the one to the other, that you are distracted and molested, and your peace interrupted, and your Christian course made troublefom, and an heavy burthen, which surely can not be by the yoke of Jesus Christ; therefore you must first bring your troubles in this particular to this issue, either you may follow your Civill affaires, and nourish these thoughts as helps to maintain your peace, and make you heavenly-minded in them, (and if they serve sufficiently to such an end, why are you troubled with them?) or else you cannot follow God comfortably in civill actions, unless you banish from you thoughts which do so miserably distract you, and then why do you fear you shall grieve i Gods Spirit, if at the same time you do not give entertainment to them? the unseasonableness of which, speaks plainly they came not from the Spirits suggestions, besides their hindrance of comfortably walking with God, which the employments themselves can never hinder.

Of ordering the thoughts

But you will say, when is the season of nourishing such thoughts?

I Answer, Entertain those thoughts as (it may be) you have done friends, who came to you at that time you have businesse with strangers, (whom you love not so well as your friends,) you have desired them to stay while, untill you have done with the other, and then you have returned to your friends, and when the other hath been shut out of the doors, the other hath had the welcom, and hath lodged with you all night, and thus you have grieved neither, but pleased both. It is so in this case, Worldly employments are our strangers, yet they must be spoke with, Religious thoughts and practices are our friends, these come unto us while God calls us to parley with the other, you cannot speak with both at one time, in one place, without much perplexity: take therefore this course, make much of the good thoughts, but parley not with them till your businesse is done with strangers; and towards evening, which is your season, set some time apart every day for meditation, and then make them welcome; then consider and ponder well what was suggested to you in the day time, and sift every good thought to the bran, for then is your season, and after that let them sup and lodge with you all night, and keep the house with you every day. And surely, when the Lord Jesus shall see what a friend you shall make of his Spirit, and how wisely you walk therein, you shall not need to fear any grieving of it, or unseasonable times: nay (I say) you will most fearfully grieve his Spirit, if you parley with the conceived suggestions of it at unseasonable times. *What thou dost, do it with all thine heart*, saith Solomon. Eccle. 9.

Therefore when you are to pray, confer, or meditate, do it with all your mind, & all your thoughts, and all your strength. So when God calls you to worldly employments, do them with all your mind and might, and when the season of meditation comes, take it, which glorious Ordinance of God, although many Christians use it occasionally, & against some good time, or when they have leisure meeting with them, yet to set some time apart for it in a solemn manner every day, & that in conscience, as we do for prayer generally, where is the man to be found that does thus? Those men that thus neglect their season of musing

and entering into parley with Gods Spirit dayly, may be well said to grieve the Spirit, through the neglect of which Ordinance, Gods Spirit is as much grieved by professors in England, as by any course I know. The Lord awaken us. But I have run too farre already in this first part of my answer.

For the second means, viz. how the soul is to carry it self in Civil employments, that so you may not think you do for better, when you listen to good thoughts as you mention.

2. Meanes

I say two things, 1. Learn to follow them out of an awfull respect to the eye, presence, and command of Jesus Christ; and to do what you do in Civill businesses, as the Work of Christ; When you are riding, or making up breaches between man and man, then think, I am now about the Work of Jesus Christ.

Secondly, seeing your self thus working in worldly employments for him, you may easily apprehend that for that time God calls you to them, and you attend upon the Work of Jesus Christ in them, that you honour God as much, nay more, by the meanest servile worldly act, than if you should have spent all that time in meditation, prayer, or any other spirituall employment, to which you had no call at that time: It is noted therefore by some, of Peters wives mother, that when Christ had healed her of her Fever, she sate not down at Table with Christ in communion with him, which (no question) was sweet, but ministred at the Table, and ran too and fro, and so served him, and acted for him, wherein she shewed more love, and gave him more honour, viz. in that mean service, and in acting for him, than in having communion with him: now if the Lord would out of his abundant goodnesse, set the soul in such an acting frame for him, and if it could do its worldly employments, as the Work of Christ, and see how greatly it honours Christ in attending on him, Oh what peace should a Christian enjoy, notwithstanding all his distractions every day! And how easily would such devout thoughts you speak of, be repell'd, like darkness before the light? for the noblenesse of those good thoughts you speak of presenting themselves against the mean and base out-sides of Civill affaires, makes you ready to honour the one, when you are call'd to serve the other: but now, by seeing, you do the Work of Christ Jesus in them, you shall hereby see a glory in the meanest service

service you perform in Civill affaires, and this will make you cleave unto them. But I have said too much about repelling of good thoughts, in these times, wherein men have so few, though (it may be) little enough to satisfie you.

Quest. 2.

Your second trouble is this, (*viz.*) that your heart is kept from being humbled for sinfull distractions, that hinder and interrupt the spirituall performance of holy duties, and that for two reasons: First, Because they be involuntary and accidentall. Secondly, Because they cannot break the Covenant between God and your soul, being but infirmities.

Ans.

For the latter clause concerning breach of Covenant, together with the other, 1. I say, not only infirmities do not, but the greatest sins cannot make a breach of Covenant between God and the soul that is once really (not rationally) wrapt up in the Covenant of grace. Indeed grosse scandalous sins, nay infirmities, when they are given way to, and not resisted, may keep the soul from the fruition for a time of Gods Covenant, but never from the eternal joy and right unto it; for as the habit of Faith or Grace gives a man a constant right to the promise and Covenant (which seed ever remains, which habit ever lasts, *Jer. 3. 9.*) so the act of Faith or Grace gives a man fruition of the Covenant and the benefit of the promise, and hence by the acting and venting of some sins wherein there is included the neglect of the exercise of grace, He that is really in covenant with God, may be deprived of the fruition of it; yet seeing the seed of God, and the habit of grace ever remains, he cannot by any sin break his covenant, for the covenant of grace is absolute, wherein the Lord doth not only promise the good, but to begin and perfect and fulfill the condition absolutely, without respect of sin, *ex parte creaturae*: Indeed if Gods covenant of Grace did (as that of Works) depend upon man to fulfill the condition, having sufficient grace to fulfill it, then grosse sin might well break the Covenant: but seeing God hath undertaken to fulfill the Covenant absolutely, notwithstanding all the evils and sins of the soule, no sin can possibly break that knot and Covenant which so firm and resolute love hath once knit. And therefore, if this be a good argument, Infirmities cannot break Covenant: What cause have I to be humbled for them? so as to say,

It is thy mercy Lord that I am not consumed for them (as you write) you may upon the same ground say so, If the Lord should desert you, or you forsake the Lord, and so fall into the foulest sin, which I suppose corrupt conscience dares not be so bold as to think or allow of.

Secondly, I say least sins or infirmities do break the first Covenant of Works : and hence you do not only deserve, but are under the sentence of death, and curse of God, immediately after the least hairs-breadth swarving from the Law by the smallest sin, and most involuntary accidentall infirmity ; According to the Tenor of the Law, the soul that sinneth shall die : and *curst is he that continueth not in all things of the Law*, Gal. 3. 10. The least sin being (*ex parte objecti*) in respect of God against whom it is committed, as horrible and as great as the greatest. For it being an infinite wrong being the dishonour of an infinite Majesty, there can be no greater wrong than an infinite one, unlesse you can imagine a greater thing than that which is infinite ; and therefore in this respect, there is as much venome and mischief done against God in the least, as in the greatest sin : And therefore it, and whosoever commits it, deserves death for it, as if they had committed the foulest sin in the world : and therefore after the least and smallest infirmities, you may from hence see what cause you have freely to be humbled, and to confess for them how worthy you are to be destroyed ; yea, even to look upon your self as lying under the sentence of the Law and death, immediately after the commission of them, and so to mourn bitterly for them.

But you will say, a Christian that is under the Covenant of grace, is not within the Covenant of works, that Bond is cancelled, the last Will must stand : and therefore he being out of that Covenant, no sins of his can be said to break the Covenant, for no man can be said to break that Law under which he is not, and which he is not bound to keep.

Object.

In answer, Every Belcever hath a double being or standing, and so there may be put upon him a double respect.

Answer.

First, he may be considered as united to, and having a spirituall being on Christ ; and so it is true, he is under grace, and the Covenant of Grace, and not under the Law, nor the Covenant of works ; and hence not being under the

the

the Law, nor bound to keep it as a Covenant of life (though it be a rule of life) no sin can condemn him, there being no condemnation to them that are in Christ Jesus, *Rom. 8. 1.* As Christ is above condemnation, and law, and death, and curse, so is he. And this truly understood, is the foundation of a Christians joy and peace, and glory every day; yet so, as though sin doth not condemn him, yet he hath good reason to say, it is mercy, and meer mercy, Lord, that I am not consumed, that I am not condemned. For sin is the same; nay grace and Gods love aggravates sin; for to sin against the Law deserves death without recovery, but to sin when grace hath received me, and loved me; when the blood of Christ hath been shed abundantly to deliver me from sin; Oh this makes the most secret silent sin a crying one! So that if you do consider this well, you may see what little cause there is to have your heart rising against the deepest humiliation for the least sin, though you be in Christ, and under grace: For as *Daniel* when he was put into the Lions den, had not he cause to wonder that he was not torn in pieces by them? and why? because it was not from any defect on their parts to tear him in pieces, but from the omnipotent power, and mercy, and grace of his God, that muzzell'd their mouths: so though no Lion can tear, though no sins can hurt or condemn a Christian, as he is considered in Christ; yet, hath not he cause to confesse and wonder, and say, Lord, it is thy meer grace and mercy that it is not so? (which is the act of humiliation your letter saith you can hardly come unto) and why? not because Gods grace puts any lesse evil in sin, but because it is meerly grace that keeps it from spitting that venome which otherwise it would.

Secondly, a Christian may be considered in respect of his naturall being in himself, and thus he is ever under the Law, and as oft as he sinneth, under the sentence of death (and as the Apostle speaks) by nature even we (justified, quickned) are the children of wrath as well as others. And thus after the least involuntary accidentall sin, you may easily see what cause you have to lie down deeply humbled, mourning under the sentence of death, and Gods eternall curse, as a condemned man going to the execution, to feel that fire that shall never go out; looking upon your self as you are in your self, a forlorn cast-away every moment:

ment: & this truly understood is the foundation of a Christians sorrow, shame, and confusion of face, self-loathing, self-forgetting, self-forsaking, and condemning every day: and (believe it Sir) it is no small piece of a Christians skill and work, to put a difference between himself and himself, himself as he is in Christ, and so to joy and triumph, and himself as he is growing on his first root, and so to sorrow, and loath, and condemn himself: so that (to winde up all that I have said) look upon your self as in Christ, you may say, these involuntary infirmities do not, shall not, condemn me.

But Lord it is grace, Grace that it is not so, and this is Evangelicall humiliation. Look again upon your self, as you stand on your own bottom, and live in your own nature, and so you may say after the least infirmity; I have now broken a most holy and righteous Law, and therefore I am already condemned: O wo is me, I have already undone my self by mine iniquity: and this is legall humiliation, which serves for mortification, as the first for vivification. I know it is very difficult to bring the heart to acknowledge freely it deserves death after so small an involuntary offence: but when the Lord reveales two things, First, himself in his glory, Secondly, how the least sin strikes him: I perswade my self the vilest heart cannot but be forced to confesse how just God should be in his severest proceedings against him. And withall consider, the more involuntary any sin is, the more strong and naturall it is, and the more naturall, the more horrible, as to be a naturall Thief is farre worse than to be a deliberate Thief, who sometimes steals; and therefore (good Sir) take heed of looking no deeper, nor seeing no further than the bare act, and unvoluntarinesse and accidentalnesse, and suddenesse of your infirmities: for if you do, you look through the wrong end of the glasse, and they will appear so small, that you will find it a very tough work to bring your heart consentively to say (if I may say and use your own phrase) It is a mercy Lord that I am not consumed for them: but look upon them as indeed they are, in respect of that infinite glory you strike, doing the greatest mischiefs to God by them, and (which makes them the viler) as they are so strong, you cannot remove them; and so horrible, as that it is naturall to you to commit them, &c. And surely you will not (through grace) find such thoughts haunt you long; not but

Answ.

but that they will be (haply) rising and tempting, but never alway vexing and prevailing. Satans ground reaching as far as the minds of Gods people, and therefore so farre he may come, and there he may walk, (for he came into the mind of innocent *Adam*, nay *Jesus Christ*, by his suggestling temptations) but the heart is Christs peculiar possession and purchase; and if he shall still there offer to come in and vex you, and prevail against you, and to lodge his suggestions this or any other way with you, you have Law and Christ on your side, by this little light now given you, to cast him out.

Quest. 3

The third thing that troubles you, is the dis ranking of the Persons in the Trinity; for though you think the Holy Ghost is God, yet you have not so high a repute of him, as of the Father and the Son, because the Son addresseth himself to God the Father in all his prayers and acknowledgements, in a more immediate manner than unto the Holy Ghost, and therefore you would know if the word Father (as in the Lords Prayer) includes not the Unity in Trinity.

Answ.

To this briefly consider three things.

1. Without all question, the same God which lies under that relative property of Father, is the same God with the God-head of the Son, and the God-head of the Holy Ghost, there being not three Gods; and therefore the God-head of the Son and Spirit, are not excluded, but included in the God-head of the Father, when we look upon the Father as God, in the Lords Prayer, or any where else.

2. But secondly, the Father as Father, is never taken for the same Holy Ghost in Scripture, nor the Son as Son, is taken for the Father, nor the Holy Ghost as Holy Ghost, is at any time taken for the Son: For it is a rule in Theologie, though the *res substrata* the thing that lies under the Relative property (*viz.* the God-head) of every person, be common and communicated, yet the same God head considered as clothed with his Relative property (as Father, Son, and Spirit) it is not common but peculiar. For the God-head of the Father as Father, is not the God-head of the Son as Son, &c.

3. Hence it follows, that when Christ addresseth himself to the Father as Father in Scripture, it is not because he is either a diverse or greater God than the Holy Ghost, but it is for two other reasons.

1: Because

1. Because the Father as Father, received primarily the wrong that sin did against his Work of Creation. For the Father being the first Person in order, and creation, the first transient act (as election and reprobation were the first immanent) hence this work is attributed chiefly to God the Father, in respect of our orderly apprehension; and hence man sinning then when he was only made, this is chiefly attributed to be against the Father, because his Work appeared to be chiefly there, and not against the Son, for his work chiefly appears in Redemption, he being the second Person, and this the second main and wonderfull work; neither against the Holy Ghost, for his work chiefly appears to us in Application, being the third Person, and this the third main act that ever God will do, or show forth to the world in this life: hence God the Father receiving to our apprehension, the wrong in creation by sin, he is the Person that is to be satisfied, and not the Holy Ghost. And hence Jesus Christ in all his prayers had a most speciall eye to him, and not to the Holy Ghost (as Holy Ghost) because he came into the world by his death, and intercession, and strong cries, to satisfie God the Father, and not God the Holy Ghost as a third Person. And hence it is said, *1 John 2. 1, 2. If any man sin, we have an Advocate with God the Father,* (not God the Holy Ghost) because he was (to our apprehension) the Person wronged: and hence we are after sins committed chiefly to the eye the Father in our prayers, and to go to him for pardon with our Advocate with us, because to whom offence is chiefly offered; from him chiefly pardon and reconciliation is to be expected.

2. Therefore Christ addresseth himself chiefly in his prayers to God the Father, because he is the original and first cause of all good, because he is the first Person in order of subsisting, and therefore first too in the manner of conveying. I know the God-head is the originall of all good: but consider the Persons one with another, and so the Father is ever the first in operation, as the Holy Ghost is the last in consummation, for all good comes from the Father, *James 1. 17. through the Son, by the Holy Ghost.* And hence in all our prayers we are to look for all good from the Father, for his Sonnes sake to be conveyed us by the holy Ghost: and hence it is said, *John 6: 10. No man comes to me but whom the Father draws: Why? It is the immediate*

immediate office and work of the Holy Ghost to draw and apply the soul unto Christ, why then is it said, *Unlesse the Father draw?* The reason is, because that which was perfected and consummated by the Holy Ghost, was intentionally and by way of purpose and decree begun originally by the Father; and this is that which Christs words have chiefly reference unto (*viz.*) the Father through the Son by the Holy Ghost draws.

But I have waded too farre in this Divinity, the cleare knowledge of which is reserved for us in heaven: But thus much to satisfie you; yet the word Father in the Lords Prayer, I conceive, under correction, as it doth not exclude any person of the God-head, so its chiefly set down there, not so much to denote the Person of the Father, as the affection of God as a Father to us his Sons by Christ, which we are to beleieve in our first approaching to our prayers, to be as, nay to transcend, the affection of any Father to his Son: when we come to call upon him for those six things which the Petitions set down, for those three ends, kingdom, power, and glory, which the Prayer concludes withall.

Quest. 4.

Your fourth trouble is your aptnesse to go to God immediately, especially when his graces are most striving in his Ordinances, contrary to that of Christ, *Yee believe in God, beleieve also in me.*

Ans.

So indeed it is usuall for religious nature often to overrun and get the start of grace; as it appears in many other, so in this case you put; Look as it is with every man when God awakens him effectually, he first seeks to his Kitchin-physick to save himself, by his duties, praying, mourning, reforming, endeavouring, repenting, working, before he will seek out to the Physician, and to Christ to save him. Because it was naturall to *Adam* to seek to live by his working, it is naturall to every Son and branch of that root, to seek to save himself by doing as well as he can, or as God gives him the strength and grace. So it is here. It was naturall to *Adam* to depend upon, and go to God immediately, as a creature to a Creator, as a Son to go nakedly to God as a Father; Christ was not then known, nor seen: so it is naturall to every man, when rectified Nature is stirred up, to go immediately to God. It is grace in the second Covenant that reveals and draws to Jesus Christ, and to God by Christ, *Heb. 7. 25.*

For cure of this distemper, ponder but these three things.

1. Clearly convince the scul, that the immortall, invisable, and most holy God, that dwelleth in an unapproachable light, hath set out himself to be seen; or made himself only visible, in Jesus Christ, so that he would have no man look upon him any other wayes, than as he hath revealed himself in his Son: In whom (though in all other creatures his *vestigia* and foot-steps are to be seen) as he is God, the face of God is to be seen, which no creature is able to behold, but there, being the brightness of his glory, and the expresse Image of his Person, *Heb. 1. 3.* And as he is man, the very heart of God, both in respect of affection, and will to be seen; So that in and through Jesus Christ, especially his humane nature, the glory of the great God breaks out like the Sun through the clouds most brightly, in respect of us, and therefore in and through his humane nature we are only to behold God, in whom all that a Christian desires to know, is to be seen, which is the face and heart of so dear a friend, *1 Cor. 4. 6. John 14. 9, 10.* For we know by too lamentable experience, how the whole world vanishing in their smoaky thoughts of the glory of God, as he is considered in himself, and not able to conceive or retain the knowledge of him, did hence invent and set up Images as fit objects for there drunken staggering understanding to fasten upon, and to be limited with, and hence adored God before these, (as our Popish Hypocrites do before the Altar) and in these, and at these, as Papists do in respect of their Images. Hence the Lord to cure this inveterate naturall malady, hath in the second Person, united himself to man Christ Jesus, through whom we are both able to our everlasting wonderment to see him, and also here bound only to behold him, who as he is a fit handle for our faith, so he is a fit object for our weak minds to behold the glory of the most high God in: Wherefore then do you offer to go unto God without Christ, when as you are not so much as to look upon God, but as he appears in Christ? Is not the humane nature of the Lord Jesus more easie to be seen and conceived of, than the invisable unlimited eternal God-head?

2. Secondly, See evidently that there is not any dram or drop of God you have, especially in Gods Ordinances; but it issues from the blood, and is purchased by the intercession, and delivered unto you by the hand of Jesus Christ,

Christ, *Ephes. 1.7. Heb. 7.25. John 5.22.* You should never have heard the sound of the Gospel, nor never have had day of Patience, nor never have heard of Gods Ordinances to find him in, nor never have been comforted, quickened, enlarged, affected by Gods Ordinances, were it not for Jesus Christ, the efficacy of whose blood, and power of whose glorious intercession, doth at the very instant you feel any good in Gods Ordinances, prevail with God the Father for what you feel; for the Father loveth the Son, and *hath put all things into his hands, John 4.35.* that all men might honour the Son; all the three Persons plotting chiefly for the honour of the second; so that you may see, nay you are bound to beleeve, at the time you feel your heart savingly affected in any Ordinance now, the Lord Jesus who is at the right hand of God in Heaven, who is now in his glory, now he remembering me a poor Worm on earth, now I feel the fruit of his death. O what a miserable forlorn wretch had I been, were it not for Jesus Christ? Mercy could never have helped, enlightened, comforted, quickened, assured, enlarged me, and Justice could never have relieved my dead, bloody, perishing lost Soul, had it not been for Jesus Christ, whose Spirit, power, grace, comfort, presence, sweetness, I taste, drink, and am satisfied abundantly with, and now do enjoy.

Oh Sir, me thinks the sad meditation of this, should make you in all Gods Ordinances, where you are apt to say you go immediately to God, to hasten suddenly in your thoughts, affections, praises, to Jesus Christ. Nay, me thinks you should speedily have your heart elevated and lifted up to Jesus Christ, and say, I receive this, and take this from Jesus Christ. Oh, but this is but a taste of the hony-comb with the end of my rod, and if this presence of Christs Spirit I feel now be so sweet, what is himselfe then?

3. Thirdly, Labour for increase of love and familiarity with Jesus Christ, by taking notice of him, by coming often to him, by musing dayly on his love, as on a fresh thing, by banishing slavish false fears of his forgetfulness of you, and want of everlasting love towards you: and then you know love will carry you speedily to him: *meus pondus meum*, nay, grant that you have been a stranger to Christ, yet restore the love of Christ to life again in your Soul, and when you come to his Ordinances when

he dwells, your Soul will make its first enquiry for him, neither will it be satisfied till it hath seen him, as we do them we love, towards whom we have been greatch strangers.

Your fifth trouble is, you know not how to apply absolute promises to your self, as in *Heb. 8.* because they are made indefinitely without condition. Conditionall promises you say you can, if you can finde the qualification that gives you right to the good of the promise within you. *Quest. 5.*

This usefull fruitfull question, how to apply absolute promises to ones particular, deserves a larger time and answer, than now in the midst of perplexities, I am able, yet willing, to give. For when the Lord saith absolutely without condition, that he will take away the stony-heart, and he will put his fear into his peoples hearts, &c. and these kind of promises are made to some, not to all, to those only whom the Lord will, and in generall to his people. Hereupon the Souls of many Christians, especially such as question Gods love towards them, are most in suspense; and therefore when they complain of the vilenesse of their hearts, and strength of their lusts, let any man tell them, that the Lord hath undertaken in the Second Covenant, to heal their back-slidings, and to subdue their iniquities, they will hereupon reply, it is true, he hath promised indeed to do thus for some absolutely, though they have no good in them, but I that feel so vile a heart, so rebellious a nature, will he do this for me, or no? and thus the Soul floats above water, yet fears it shall sink at last, notwithstanding all that God hath said. I will answer therefore briefly these two things in generall.

1. I shall shew you to what end, and for what use and purpose God hath made absolute promises, not only to them that be for the present his people, but to them that in respect of their estates and condition are not.

2. I shall shew you how every Christian is to make use of them, and how and when he ought to apply them. For the first of these.

1. First, I conceive, that as in respect of God himself, there are many ends which I shall not mention, as being needlesse, so in respect of man, there are principally these two ends for which the Lord hath made absolute promises.

1. To raise up the Soul of a helpleffe, sinfull, cursed, lost sinner in his own eyes, to some hope (at least) of mercy

and help from the Lord. For thus usually every mans Soul is w^ought, to whom the Lord doth intend grace and mercy: he first turns his eyes inward, and makes him to see he is stark naught, and that he hath not one dram of grace in him, who thought himself rich, and wanting nothing before, and consequently, that he is under the curse and wrath of God for the present, and that if the Lord should but stop his breath, and cover his face, and take him away, which he may easily do, and iⁿ to be feared he will, that he is undone for ever. Hereupon the Soul is awakned and falls to his Kitchin-physick, as I spake before, prayes, and hears, and amends, and strives to grow better, and to stop up every hole, and to amend it self of every sin, but finding it self to grow worse and worse, and perceiving thereby that he doth but stirre, and not cleanse the puddle, and that it is not amending of nature that he must attain to, but he must beleeve, and make a long arm to Heaven, and apprehend the Lord Jesus, (which few know, or ever shall enjoy) and hereby quench the wrath of God; I say, finding he cannot do thus, no, nor no means of themselves can help him to this, hereupon he is forsaken of all his self wisdom, and of all his vain hopes, and now sits down like a desolate Widdow, comfortlesse, and sorrowfull, and thinks there is no way but death and hell, and the wrath of a displeased God to be expected. And if any come and tell this Soul of Gods mercy and pity to sinners, I saith he, its true, he is even infinitely mercifull unto them who are rent for their sins, and that can beleeve, but that I cannot do, and am sure shall never be able for to do, and therefore what cause have I but to lie down in my sorrow, and to expect my f^ull stroke every moment? Reply again upon this Soul, and tell him, that though he cannot beleeve, or loosen his heart from sin, yet that the Lord hath promised to do it, that he will subdue all his iniquitie, and he will pardon all his sin, and that he will cause men to walk in his wayes, &c. True, saith the Soul again, he will do thus for his own people, and for them he hath chosen, but I never had a dram of grace in my heart, and there is no evidence that the Lord is mine own, or that I am his: Here again the Soul lies down, untill the Lord discovers to the Soul that he will do these things for some that have no grace, or never had grace, for these promises were made to such.

Hereupon the Soul thinks thus; These promises are made

made for some that are filthy, for why should God poure clean water upon them? for some that be hard-hearted, for why should he promise to take away the stony-heart from them? &c. and if unto some such, and I being such a one, why may not the Lord possibly intend and include me, seeing he hath not by his promise excluded nor shut me out? Indeed I dare not say he will, but yet how do I, or men, or Angels know, but yet I may be one? Hereupon Hope is raised to life again; seeing God hath undertaken the work for the vilest, it is possible he may do it for me, now when I am vile and can do nothing for my self. And thus you may see the first end and use of absolute promises, to be as it were, twiggess to uphold the sinking Spirits of hopelesse, helplesse, distressed Souls.

2. The Second End and Use of them is this. To create and draw out faith in Jesus Christ in the promises. For as the Law begets terror, so the promises beget Faith. Now no conditionall promise firstly begets Faith, because he that is under any condition of the Gospel, in that man there is a pre-supposed faith. Its Gods absolute promise that firstly begets faith, for faith is not assurance, but the comming of the whole Soul to Christ in a promise, *John 6. 35*. And then the Soul beleeves in Christ, when it comes to Christ, now this God works in the Gospel. First the Soul is raised up by hope. And being raised, it Secondly comes to Christ, which is faith, by vehement unutterable desire. And being come to him, it Thirdly embraceth Christ by love, and thus the match is made, and the ever lasting knot is tied.

Now as you have heard, the absolute promise works hope of relief from Christ: and if it works hope, it also works a desire, or comming to Christ by desire. Oh! that thou Lord wouldst honour thy grace, thy power, thy love, thy promise, in helping me a poor cast-away. And thus faith is created (as it were) by this absolute promise: for it cannot but move the heart of any one that ever felt his want, to cry mightily to the Lord for help, if he hath any hope, seeing the Lord hath promised to do it for some. Oh faith the Soul, that thou wouldst do it for me: And surely, were it not for this absolute promise of God, no Soul would desire, because he would have no hope to be saved, or to seek for any thing as from the hands of God. And thus you see to what end God makes, and to what use a Christian may put these absolute promises.

How to apply
absolute prom-
ises.

2. For the second thing (*viz*) How and when a Christian may apply these promises.

I answer, every Christian is either,

1. Within Covenant with God, and knows it, or
2. Within Covenant with God, and knows it not, or
3. Out of Covenant indeed, for his present estate and condition, yet he is *in fieri*, or making towards it.

1. If he be in Covenant and knows it, then you may easily perceive how and when he ought to apply promises unto himself, for he may boldly conclude, If God be his God, then all the promises of God shall be made good unto him, if he be a Son of God, he may boldly challenge at all times at the hands of God, (nay in some respects, at the hands of Justice it self) the fulfilling of God the Fathers will delivered in the severall Legacies of the promise bought by the blood, & sealed by the same blood of Jesus Christ, that they may and shall be made good unto him, that is clear.

2. Secondly, If he be in Covenant, and knows it not, and questions hence whether God is his or not, and consequently, whether the promises belong unto him: then the rule is to be observed, let him so sue and seek for the good of the absolute promise, untill by reflecting upon his own acts, herein he perceive himself adorned & dignified with the qualification of some conditional promise, and then if he can find the condition or qualification within himself, then as you judge and write, he may conclude, that the conditionall promise belongs to him, and if one promise, then all Gods promises, and therefore that absolute promises are his own, because at least one conditional promise is. For no unregenerate man is within the compass of any one conditional promise of grace, unless you will say he is under the everlasting love of God, the promises of grace being but the mid-way between the eternal purpose and decree of love, & the glorious certain execution of that love in time. The promise being the break day of Gods most glorious love, which must shine out in time.

Object.

But here you will say is the difficulty, *viz*. how I should so seek for the good of absolute promises, as therein to find my self within the compass of some conditional one.

I answer, It is done chiefly by three acts.

1. By being humbly contented, that seeing the Lord hath absolutely promised to work and do all for the Soul he intends for to save, even when it can do nothing for it self, and that he hath taken the work into his own hands

so that it is his promise, offer, office, and honour to do all, that therefore you lie down, not slug gishly, but humbly at the feet of God, & contented to have him to be your God, and for ever to be disposed of in any thing by God, if he will fulfil his Covenant in you, contented to part with any sin, if he will rend it from you, contented to know any truth if he will reveal it to you, contented to do any duty, if he will enable you, contented to shine bright with all his glorious graces, if he will create and maintain them in you, contented to bear any evil, if he may lay his hand under your head, and thereunto strengthen you; and so seeing the Lord promised to undertake the work for some, put out the work, & put over your Soul to him, that he would fulfill the good that his Covenant promiseth in your self. Now when you do thus, which (no question) you and many a soul doth, many times reflect upon this act, and see if you cannot or may not find your self by it under the condition of some conditional promise, and if you do, then are you bound to believe all Gods promises are and will be *Yea* and *Amen* unto you. Now that you do so by this act, it self speaks plainly, for how many conditionall promises are made to the meek? *Blessed are the meek, Mat. 5.* and to the humble? whom God will raise up. For this is not saving-meekness, to be quietly contented to be, or to do, or to bear any thing that the Lord will have me from mine own strength and feeling, but to be, to do, or to bear any thing that the Lord will have me, if the Lord enable me. Many a stout heart would gladly have Christ, but if he cannot have him in his own termes, *viz.* Christ and his lusts, Christ and the world too, or by his own strength and power, he will have none of him, but desperately casts him away, and saith, what shall I look after him any more? I cannot pray, I cannot believe, I cannot break this vile and unruly will, this stony adamant heart, thus the pride of a mans heart works. Now he that is truly meekned and humbled, he is contented gladly to have God his God, and Christ his Redeemer, and that upon Jesus Christ his own termes. First, on his own Covenant; now what is that? why it is this, I will give you the good, and work in you the condition too; I will give you my self, and therefore will not stick to give you an eye to see, and a heart to receive too. This is the Covenant; now hereupon a humbled Soul accepts of Christ according to his Covenant, on his own termes thus, *viz.* upon that condition Lord, that thou wilt humble me, teach me, perswade me, cause me to believe,

Of applying the

believe, and in every thing to honour thee; Lord, I am contented gladly and joyfully to have thee, do therefore what thou wilt with me. Just as a sick man tells his Physician, who comes not to him on these termes, If you will make your self half whole, then I will cure you, and do the rest for you; but being utterly unable to cure, or to know how to cure himself, he tells his Physician, I am content you should begin and perfect the cure, and so honour your skill and love in me, to be contented to take any thing if you will give it me, and if I offer to resist that, you should bind me, and so do any thing with me.

2. The second act is, earnestly to long and come to Christ, to cleave unto Jesus Christ by frevent and ardent desire, that he would make good those absolute promises to you, seeing that they are made to some, and that they do not exclude you; for when you ponder well, and see what wonderful great things the Lord promiseth to some, whose heart cannot but be stirred up to say, as that woman in another case, *Lord, give me of that water to drink*; and as they in the fifth of John, *Lord, evermore give us that bread*. Now doing this, reflect upon the second act, and see if to it, no conditional promise belongs, and you shall find an affirmative answer from the word. For what is this longing after the good, not off me (which many hypocrites do) but of all the promises, but that which the Scripture calls thirsting? who are commanded to *come and drink of the waters of life freely*, Isa. 55. 1, 2. and *hungering* to which all good things are promised, *Mat. 5. 6.* and which comming to Christ (as I spake even now) who hath given this as the first fruit of eternall election, and which kind of people he will never cast away, *John 6. 37.* Now when you see these promises belonging unto you, why dare you not conclude but that all these absolute ones are yours also?

3. The third act is this, Seeing God hath promised absolutely such good things in the Second Covenant, but hath not let down the time when, or how much grace he will give; and seeing only he can help, there ore look up, and wait upon the Lord in the use of all known means, until he makes good what he hath promised to do, and perform, and work for you. Say as beggars that have but one door to go to for bread, if none hear, or hearing help not, lay themselves down at the door, and say, I will wait here, I am sure I perish if I go away, or quarrell with them in the house, because they help me not so soon as I would, and there-

therefore I will wait, for it may be their compassions may move them as they passe by to help me. So do you, Many a Soul comes and longs for the good of the promises, but if the Lord do not speedily help him, he goes with discouragements, fears, and discontents, or despair, or sin, away, and faith one of these two things, either I shall never have help, or I come not truly, and hence I feel no help. Oh remember that bread is only to be had at the door, to be distributed when the Lord seeth need, nor when we would, or think we have need; and therefore wait here and say, if I perish, here I will, at the feet of God, and at the feet of the promises and covenant of God, &c.

Now reflect upon this act, and see if you may not finde some conditionall promise annexed unto it, which surely you may, and I will name you but two, *Isa. 49. 29, 30, 31.* and *Isa. 64. 4.* and if the conditionall promise belongs to such a Soul, you may easily conclude the absolute promises are your own, & the chiefest use you are to make of them when you know them that they are your own, is to press God to make them good daily to you; & to believe as verily & really, as if you had the performance of them, that they shall. It may be you will ask me, how shall I know whether I have these conditions truly in me? I answer, sincerity is a very witnessing grace, the frequent meditation of the Scripture will give you much light, to judge of the sincerity of them, and that which Saint Paul speaks, *1 Cor. 12.* I say unto you, *We have not received the spirit of the world, but of God, whereby we know, (or may know) the things that are freely given to us of God.*

3. Thirdly, if he be out of the Covenant, but yet God begins to work with some common work of his grace upon him: all that I would say unto him, and all the use he can make of such absolute promises, consists in these things.

1. Let him consider the freeness of Gods promise, whereby he may be stirred up to conceive some hope it may be made good to him in time. For the promise is very free and large, excluding none (except those that sin unpardonably) be their sins and natures never so vile before God, and yet not including any by name, for that is in the conditionall promise: and hence such an one is to make this use of it, who knows but the Lord may have pitty upon me in time? and so hang thy hope upon him.

2. Let him consider the worth and price of Gods promise bought by blood, and for which some men would give a thousand worlds for the benefit and comfort of, and hereby raise up his heart, as by the freeness of it to hope, so by the price of it to esteem of the thing promised, above pearls, and all the honour and pomp of the world.

3. Let him consider the fulness of the promise, which is a plaister as big as his sore, just answerable to all his wants, nay infinitely more large than his wants. And surely these three things will draw his heart to long for the promise, and then you know what is conditionally promised and bequeathed to them that thirst: For similitude is the ground of love. Now when the fulness of the promise is seen, there will appear such a suitableness and fitness of the promise to his soul, that he cannot but long for it. Thus much for the fifth trouble.

Quest. 5.

Your sixth trouble set down in two heads, put into one for brevity, viz. *secter unwillingness to seek God in the strictest solemn services, before you enter into them; weariness of them while they last, and glad when they are gone* the reasons which you mention are, partly fear of not using them aright, together with melancholy, and lastly, the strictness of them.

Ans.

It is very true, there is abundance of wildness in our hearts, which naturally seek to have their liberty abroad, and cannot endure to be pent in the narrow room of holy performances, extraordinary duties, &c. no more than children can be pent up from their play. And hence it is weary of them, and glad to think of their departures and ends. And truly it is one of the most grievous miseries that a holy heart can feel, and I beseech the Lord of heaven and earth to keep you, and me, and all his for ever, while we are here in our valley, under the sense of such distempers, as our greatest misery. And therefore me thought it was a solemn sweet speech of an honest man to his friend, who seeing him oppressed with such distempers as you mention, and perceiving him to droop under them, he came chearfully to him, and suddenly said unto him, *I can tell you good news; the best that ever you heard, viz. As soon as ever you are in Heaven, you shall serve Christ without weariness*: Which word well thought on, revived the man. That which I would speak with as much tenderness of compassion as I am able to you, I referre to these things.

1. That a child of God is never usually weary of the duty, but rather of his vile heart, to think of, and to look upon,

upon, that in the duty *Christs yoke is easie*, and his *burthen light*, to him that takes it on his neck, and puts his Soul under it. The duty nakedly considered in it self, is glorious in his eyes, and sweet to his Soul, and hence sometimes never well, but when he considers his dead, blinde, barren, and senseless heart that he is to carry to the duty, and that he fears, and hath felt will abide with him in the duty: O this grieves, here the Soul pincheth. An Hypocrite is weary of the duty a child of God rejoiceth in it, but he is weary of his sin, and unfavouriness and weariness in the duty. I perswade my self, Sir, that you may soon mistake your spirit herein: you think you are unwilling to come to the duty, and are weary of it, when indeed, it is your glory, joy, and love; but it is because you fear you can do it no better, that troubles you, that you have such a vile heart in it. And if your trouble be from hence, the good Lord increase it in you dayly; and withall, blesse the Lord and say, Lord, though I am weary of my vile heart, in these dayes of humiliation, in these Sabbaths, yet I blesse thee, the daies and duties themselves thou knowest are dear unto me, It is not Lord because I am weary of thy Word, but because I can do it no better, I am weary of my self, and this vile heart; here is much love in such a spirit to the Lord. And believe it Sir, your love wants not its recompences, and remember, that the Lord respects you not according to your duties done, but according to your love in them, and to them. And therefore those duties you are ashamed to own, the Lord will not be ashamed to crown.

2. Consider, you must and shall be baited with these distempers of heart, sometimes more, and sometimes less, as long as you live. It is part of *Pauls* body of death which he must carry with him, till he come to bury himself.

3. Those means which may help you to be freed from them (a little at least) are these among many.

1. Be but truly and really, not by fits and darkly, sensible of them; men in deep miseries, are not unwilling to be helped out.

2. Judge ye not rigorously of God, as though he were a bloody austere God, as he did of his master whose talent he had, and hence never improved it; but look upon God as having a Fathers heart and affection towards you in the meekest and greatest performances; which is double, either to give you strength to do what you cannot (*I can do all things through Christ*) or having come to him for it, to accept

cept of what you would do for him, as if it were done; and this will make you joy in the poorest performance that though it be never so full of vileness, yet the Lord out of his fatherly love, accepts of it as glorious.

3. Renew morning and evening by sad and solemn meditation, the sense of Gods love to you in Christ, and in every duty that he sets you about, and love will love and like the yoke, and make the commandments that they shall not be grievous to you.

Thus I have briefly done with your new troubles which you mention, you say, because you may not have the like opportunity of writing again. It may be so, and therefore I have desired to satisfy you, which I beseech the Lord himself to do.

Next you come to reply to my first Letter, of which I have kept no copy, as I never did of any, and hence may and do forget what I write then unto you. So much light your Letter lends me to bring things to mind, I will gladly take, and be more brief in answer.

You finde the strength of grace to be got in you rather by argumentation, than inward communication and influence arising from the union to Christ. And this troubles you.

To which I answer these three things.

1. That as the old sinful nature is communicated from Adam the first to us, without any argumentation: so the new nature, which is the seed, foundation, and plot of all grace, is diffused into us by the second Adam when we are united to him, without argumentation. It is only by divine operation. The Lord leave not me, nor any friend I have, to a naked Arminian illumination and persuasion.

2. That to the increase of those habits, and drawing out the acts of the new creature, the Lord is pleased to use morall and rationall persuasions, as in the instance you gave, Christ died for us, then hence the love of Christ constrains: but remember withall, It is not the bare meditation, or strength of reason or persuasion, that elicits such divine and noble acts in the heart and affection, but it is the blood of Christ sprinkling these serious meditations, that makes them work such graces in the Soul; which I might shew at large: which blood is the salve, though argumentation is the cloath or leather to which it sticks, and by which it is applyed; but from such leather comes no virtue, all of it is from the blood of Christ, which by argu-

mentation

Quest. 1.

Ans.

mentation heals the Soul. For if it were nakedly in the argumentation to stir your heart, and to work strength of grace, what should be the reason that some times you are no more moved by all your argumentations, than a mountain of brasse is by the windes? why should the same truth affect you at one time, and not at another, when you are as fully disposed to be affected as at the first? Therefore consider, it is not your reason and argumentation, but Christs blood that doth all, by as admirable, and yet secret operation.

3. Your union to Christ on your part is begun, and partly wrought by the understanding, and hence the good that you get by it at any time, it is from your union, or part of it at least.

Again you ask me, whether *Calvin* doth not expresse fully my thoughts about our Spirituall union, in his *lib. 4. cap. 17.* *Quest. 2.*

I answer, I have forgot what he hath writ, and my self have read long since out of him, and for the present I have no Books about me where I am, and therefore cannot satisfie you in this, neither know I when I shall seek to finde out the Book and place; if I have leisure, I will write to you, or tell some of your friends before I am gone, what he hath said or writ that way, &c. *Ans.*

Again thirdly, You desire me to tell you how my self came to the cure of Atheistical thoughts, and whether they did wear out, or whether they were rationally overthrown. *Quest. 3.*

I answer, at first they did wear out, meeting with fruitlesse and dead-hearted company, which was at the University. *Ans.*

2. The Lord awakened me again, and bid me beware lest an old sore broke out again: and this I found, that strength of reason would commonly convince my understanding that there was a God, but I felt it utterly insufficient to perswade my will of it unlesse it was by fits, when as I thought Gods Spirit moved upon the Chaos of those horrible thoughts; and this I think will be found a truth.

3. I did groan under the bondage of those unbelieving thoughts, looking up, and sighing to the Lord, that if he were as his works and word declared him to be, he would be pleased to reveal himself by his own beams, and perswade my heart by his own Spirit of his Essence and being,

being, which if he would do, I should account it the greatest mercy that ever he shewed me. And after grievous and heavy perplexities, when I was by them almost forced to make an end of my self and sinfull life, and to be mine own Executioner, the Lord came between the bridge and the water, and set me out of anguish of spirit, (as she prayed for a child) to pray unto him for light in the midst of so great darkness: In which time he revealed himself, manifested his love, stilled all those raging thoughts, gave return in great measure of them; so that though I could not read the Scripture without blasphemous thoughts before, now I saw a glory, a majesty, a mystery, a depth in it, which fully perswaded, and which light (I desire to speak it to the glory of his free grace, seeing you call me to it) is not wholly put out, but remains while I desire to walk closely with him, unto this day. And thus the Lord opened mine eyes, and cured me of this misery; and if any such base thoughts come (like beggars to my door) to my minde, and put these scruples to me, I use to send them away with this answer, Why shall I question that Truth, which I have both known and seen?

Object.

But you say this remedy is good, *viz.* of prayer, but that you cannot use it, especially because you question the Truth of God.

Answer.

Yet (dear Sir) give not over this Trade, you will doubtlesse finde it gainfull, when it may be God hath laden you more with these thoughts, and made you loath your self for them. But the thing seems strange to me, if I mistake you not, *viz.* that your heart will not be perswaded, but that you must resolve your doubts concerning the perfection of Scripture, not by seeking to harmonize those passages that seem to crosse one another, but by ascribing some humanity or error, (if I may interpret you) to the Pen-men, seeing *St. Paul* saith, *We propose but in part*, and seeing one of the Evangelists leaves out the doxology in the Lords Prayer.

Sir, if you take these thoughts, arising from these and the like grounds, as your burden, I do not blame you, but pittie you in that respect; but if your judgement indeed think so, I am sorry you should harbour such thoughts one hour within doors: for you know that holy men writ the Scriptures (but so far they might erre, but it is added) as they were inspired, or (as the Originall hath it) as they were moved or carried in the arms of the Holy Ghost, and

how could they erre? how could God lie? It is true, *Paul* did prophesie but in part, and is this an argument, because he did not prophesie fully, therefore in some things he did not prophesie truly? I am perswaded you will say there are many things my poor thoughts have suggested to you, as true; and yet I am perswaded I do in them prophesie (if I may so say) but in part. The Spirit of God directed the four Evangelists to write, yet so, as they did not all write what another writ, but in great wisdom left some things doubtfull, and short in one, which are more clear and full in another: and hence the Doxology is fully set down in one, and not in another, and many reasons I could set you down why, but that it is needlesse: I grant you ought not to put up all with a charitable opinion of Scripture, but if you can, by reason, reading, and comparing, help your heart to a full perswasion, this is Scripture: but many things you cannot get satisfaction for, by that way and means, but still your Spirit will be left dark and doubtfull; What course will you here take for resolution, which is Scripture? The Papists say it is so, because the Church hath christned it for Scripture; you say you will see reason for it that it is so, or else you cannot be satisfied, then I fear you will never be satisfied, I think, in this case therefore these two things you are to do.

1. To go to God by prayer, to give you a resolution of all your doubts, and by some means or other, some light to see whether this is his word or not. Secondly, if this be his word, that he would perswade your heart of it, that it is so: For the least resolution which is Scripture, and which is not, is made by the same perswasion, and sole perswasion of the same Spirit that writ the Scripture. Concerning the Angels that appeared to *Mary*, see *Gerard*, and he briefly, (I think) will satisfie you; In your answer to the particular scruples about the Scripture sent; and the dissanancy of them. Onely this I will adde to the last clause about these things, that if the Scripture be inspired by the Holy Ghost, and that not in the sum and substance of it, but to every word and sentence of it, which I think you will not doubt of, when you have considered it, then I think it will undeniably follow, that the same Spirit of Truth is also a Spirit of Order, and hence the method of various penning of it, is from the Spirit too, which you say you stick at.

Again, to your third thing, concerning your spirit being

Ans. 23

burthened with involuntary infirmities, as burthens, but not as sins. I say nothing now, because I perceive by one part of your reply, that the Lord hath done you some good by the first answer, only it is your grief you cannot see them, nor condemn your self for them, as damning sins. For satisfaction of which, I hope this reply to your second trouble will give you some satisfaction.

Quest. 4.

Again, to your fourth question, to know whether these changes you have sometimes, and these movings of the Spirit, are not of naturall temper, or Gods Spirit. It seems I did a little mistake the meaning, because you meant not the main work of grace, but occasionall stirrings and movings of the heart, as by reading some pathetical Letter, your Spirit is moved with joy or sorrow, which it may be will not be stirred at some other time, as by drinking a cup of wine, the spirit is made more chearful & lively, &c.

I answer these three things.

Ans.

1. First, That it is very usefull for naturall affections to be raised by a naturall temper, as by drinking, eating, novelty of the Gospel, *John's* candle flies were ravished with the Gospel: people are naturally moved sometimes by a thundering Minister, yet never a whit the more grace, &c. and it is a good speech of Doctor *Ames*: Armenian universall grace (as they describe it) may be the defect of a good dinner sometimes.

2. That though the being of grace depends not upon the temper of the body, yet the exercise of grace, and many gifts of grace, together with the feeling of it, doth. And hence a good dinner, and sometimes wine to a full melancholy (if gracious) heart may remove *rem prohibentem*, that may keep grace, as joy and thankfulness, from working, and so take the grace and draw it out, not create and diffuse the grace: The Prophet called (you know) for a Minstril, which some think, (and that upon good grounds) was to raise up his heavy heart, and make him chearfull and fit to speak: the body is the instrument, which if it be broken, the best grace will hardly sound, but if whole, then they will.

3. If you would know when these things only draw out grace, or make a thing like unto grace in the Soul, I answer, by these two things chiefly

1. If it be true grace, it ever makes you more humble and vile in your own eyes, and say, Lord, why dost thou give me any desire to thee, any chearfulness in serving thee? &c.

2. If

2. It makes you more thankfull, and to blesse the Lord that he thus remembers you; for this is a standing rule, what ever comes from nature, and a mans self, it ever builds up it self, and returns to self again; what ever grace comes from Christ, it drives a man out of himself, by making him humble, & draws him unto Christ that sent him, by making him thankful; I think all grace, and stirrings, and movings, that have not this double effect in some measure, are to be suspected, and if they have, it is dangerous to doubt whether they are true or no.

5. Again, your fifth thing about providence, you say you cannot see a positive providence, although you do see a negative providence in all your occasions, and comforts, and crosses, you meet withall, as namely, you can thank God for not taking away your life, &c. but you cannot see God giving it.

Quest. 51

I answer, 1. Consider what I writ to you at first, about this question in generall.

Ans. 11

2. Ponder sadly whether any creature or appurtenance to it, hath its being from it self, or from the Will and Word of God, viz. I will have such a man to be, and such a memory to be, &c. I think you will say nothing can make it self, therefore here is a positive providence in having life, liberty, &c.

3. Consider whether the same will and word that gives it a being, together with all the appurtenances to it, doth not also give it act and motion. That it is so, I thus demonstrate it. 1. Every creature is made for an end, for no wise efficient, but works for some wise end. 2. That no creature can lead it self to its end, if sinful or irrationall. 3. God must and doth lead it by its severall acts & movings to that end. Hence, 4. Every act is determined by God.

And although I grant some creatures move freely, some necessarily, yet it is from a positive will and providence that they move, act, and see: Therefore you see what cause there is to see a positive providence in every thing.

Concerning the rest of your Letter, Oh that I had time and heart to write more, yet I hope I have writ enough for this time, and the Lord knows whether ever more or no. However, I thank you heartily for improving me this way of writing, who have my mouth stopt from speaking. I wish I had more such friends to deal thus with me, and my self more time, and a more fruitfull head and heart to improve my self, this, or any other like way

way for them : For who knows what breathings of Gods Spirit are lost for want of writing, especially when there is no season of speaking? Truly Sir, I meet with few that are much troubled in that manner as your self, but they go on in an easie, quiet, and very dangerous way : which troubles (I perswade my self) keep you awaking, when other virgins are slumbring, and after which (I am perswaded) the Lord intends to use you for more than common service, if you wade well through them ; however, as I said before, be not discouraged, or too much perplexed in sorrow for them. For surely, as farre as I can guess, the Lord is preparing you for himself by them. I shall not forget you, though I never saw you : and I beseech you if you have any spark of affection toward me, kindled by these few lines, remember when you are best able to pray for your self, to remember to look after me and mine, and all that go with me on the mighty waters, and then to look up and sigh to Heaven for me, that the Lord would out of his free grace but bring me to that good Land, and those glorious Ordinances, and that there I may behold the face of the Lord in his Temple, though it never delight to use me there, though I and mine should possibly beg there, and that if the Lord should call me to my solemn work and service for the good of his Church and People, and company that go with me, or are gone before me, that then the Lord Jesus would reveal his secrets to me, and enable me the little time I have to live, to be fruitfull to him, and to have a larger heart than ever for him. As for your self, I shall desire the Lord to keep you blamelesse and unspotted in an evill world, and that as he hath begun, so he would perfect, and crowne his divine graces and work in you, and that you may be preserved from nationall sins, which shortly bring Nationall and most heavy plagues.

And the presence of the Lord may abide with you, and in you, untill the Lord call for you. Remember my love to your Father, whose name I have forgot, and to whom I could not send these lines, being then hindered by businesse. Now the peace of Jesus Christ be with you, and keep you upright and blamelesse till death. And I shall never see you more till the last and great day, then Farewell, Farewell.

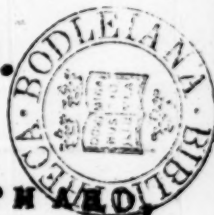
Yours in Jesus Christ

T. S.

The First
PRINCIPLES
OF THE
ORACLES
OF
G O D.

Collected by

THOMAS SHEPHERD,



Sometimes of *Emmanuel College* in
Cambridge, Now Preacher of
Gods Word in *New-England*.

HEB. 5. 12.

For when for the time ye ought to be Teachers, ye
have need that one teach you again, which be the
first Principles of the Oracles of God; and are be-
come such as have need of milk, and not of strong
meat.

LONDON;
Printed for John Rothwel. 1655.

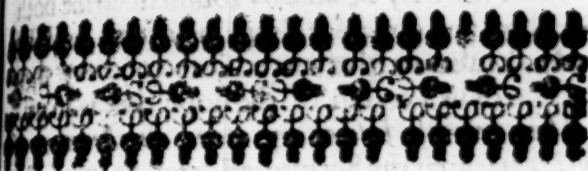
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Joseph Carly.

Imprimatur

James Cranford.

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R T O T H E CHRISTIAN R E A D E R :

It is no disparagement at all for this wise Master-Builder, to labour sometimes by the Hammer of the Word, to fasten these nailes of Truth in a sure place, even in the heads and hearts of Infam-Christians.

Mr. Thomas
Shepherd of
New-England.

Neither is it below the highest Scholar in Christs School, to hold fast the form of wholesome words.

2 Tim. 1. 13.

The great Apostle himselfe, (who was wrapt up into the third Heaven) although he had received a Commission of Christ his Master to make Disciples, yet he was a Disciple still; for he not only Catechised others, but learned, and that again, and again, The first Principles of the Oracles of God, which are called The Mysteries of the Kingdome of Heaven, and the depths of God: that is, in plain English, those Doctrinall Truths, which are truly fundamentall, and absolutely necessary unto sa'va-

Heb. 5. 12.

Mat. 13. 11.

to save the soul

1 Cor. 2. 10.

To the Christian Reader;

Tit. 1. 2.
1 Pet. 1. 15.

Joh. 5. 39.
Act. 6. 4.

2 Pet. 3. 8.
Act. 20. 32.


tions; that we may be able by sound doctrine both to exhort and convince the gain-sayers; and be ready alwaies to give an answer to every man that asketh us a reason of the hope that is in us.

Thus heartily beseeching thee, in the name of Christ, to search the Scriptures, and to give thy self continually to prayer, and the Ministry of the Word, that you may grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ; I now commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an inheritance among all them which are Sanctified. So be it.

Friend, I am thine, if thou doest love the Truth, and our Lord Iesus Christ in sincerity.

WILLIAM ADDERLEY.

Dated,
From Charter-house in London,
February, 1. 1647.



Christian Reader,

BEing desired to peruse and give our opinion of the resolutions in this Letter now presented to thy view: VVe must confesse, they appeared to us very precious; For we have seldome seen acutenesse, profoundnesse, and godlinesse, so eminently, equally, and happily matched. There are in Christs School divers forms, elementaries, and men of exercised wits. The Scholar proposing these cases was no Puny, and he was happy in meeting with a teacher so able for resolution. Therefore, who ever reads and heeds, will not repent of his labour. But the more knowing the Reader is, and the more experienced in the VVaies of Christ, the more delight may he take in, and the more profit may be reaped by these pious and profound resolutions, So we are

Thy in Christ Jesus

John Gere,
and
Will. Greenhill.

March 27. 1648.

THE
SUM OF CHRISTIAN
RELIGION,
In way of Question and
Answer.

*Delivered by Mr. Tho. Shephard
in N. E.*

Quest.

WHat is the best and last end of Man?
A. *To live to God.* Rom. 6. 10, 11. Gal. 3.
19. 2 Cor. 5. 3. 15.

Q. *How is man to live unto God?*

A. *Two waies.*

First, By Faith in God. Psal. 37. 3.

Secondly, By observance of God. Eccles. 12. 13.

Q. *What is faith in God?*

A. *It is the first act of our Spirituall life, whereby the
soul believing God, believeth in God, and there testifies in
the only Author and Principle of Life.* Heb. 10. 38. Joh. 3. 33.
36. Rom. 4. 3. Heb. 11. 13. Heb. 4. 3. Deut. 30. 20.

Q: *What*

of Christian Religion.

Q. What is God?

A. God only knoweth himself, no man can so know him and live: Yet he hath manifested himself unto us in his back-parts, according to our manner or measure of knowing things: and we need know no more than these, that we may live.

1 Tim. 6. 16. Exod. 33. 19. 23.

Q. What are Gods back-parts?

A. They are two, First, His sufficiency. Psal. 36. 9. Secondly, His Efficiency. Rom. 4. 21.

Q. What is Gods sufficiency?

A. It is his perfect fulness of all good, whereby he is all-sufficient for us in himself. Psal. 16. 11. Gen. 17. 1.

Q. Wherein stands and appears Gods sufficiency?

A. First, In his Essence. Psal. 68. 19.

Secondly, In his subsistence or persons. 2 Sam. 7. 20, 25.

Q. What is Gods Essence?

A. Whereby he is that absolute first being. Rev. 1. 8. Isa. 44. 6. Exod. 3. 14.

Q. Can you sufficiently conceive of the Glory of this one most pure Essence, by one act of Faith?

A. No, and therefore the Lord hath manifested it unto us by divers attributes, Deut. 29. 29. Exod. 34. 6, 7.

Q. What are Gods attributes?

A. That one most pure Essence diversly apprehended of us as it is diversly made known unto us. 1 Joh. 4. 16. Isa. 43. 25.

Q. How many kinds of attributes are there?

A. There are two sorts of them.

First, Some shewing what God is.

Secondly, Some shewing who God is.

Q. By what attributes know you what God is?

A. By these. God is a Spirit living of himself. Joh. 4. 24. Joh. 5. 26.

Q. By what attributes do you understand who God is?

A. By his Essentiall properties, which shew to us: First, how great a God he is. Psal. 77. 13.

Secondly, What a manner of God he is. Mar. 6. 17.

Q. What attributes shew how great a God he is?

A. First, His infiniteness, whereby he is without all limits of Essence. 2. Chr. 2. 5, 6.

Secondly, His Eternity, whereby he is without all limits of beginning, succession, or end of Time. Psal. 102. 25, 26, 27. 1 Tim. 1. 17.

Q. What

The Sum of

Q. What are those attributes which shew what a manner of God he is?

A. His qualities whereby he affecteth with, are of many sorts.

First, His Faculties, whereby he is able to act. *Esa. 60. 16. & 63. 1.*

Secondly, His Vertues of those Faculties, whereby he is prompt and ready to act. *Psal. 86. 5.*

Q. What are his faculties?

A. First, His Understanding, whereby he understandeth together, and at once all truth. *Heb. 4. 13. Act. 15. 18.*

Secondly, His Will, whereby he purely willeth all good. *Psal. 119. 68.*

Q. What are the vertues of those Faculties?

A. First, They are Intellectuall, the vertues of his understanding, as Wisdom, Knowledge, and the rest.

Secondly, Morall, the vertue of his Will, as Love, Holiness, Mercy. In the acting of both which, consists Gods happiness.

Thus much have you seen of Gods sufficiency, in regard of his Essence. Now follows his subsistence.

Q. What are his subsistences or persons?

A. That one most pure Essence with its Relative properties.

Q. What are those Relative properties?

A. They are three.

First, To beget.

Secondly, To be begotten.

Thirdly, To proceed from both.

Q. How many persons learn you from hence to be in God?

A. Three.

First, the first, is the Father, the first Person in order, begetting the Son. *Psal. 2. 7.*

Secondly, The Son, the second Person, begotten of the Father. *Joh. 3. 6. Heb. 1. 3.*

Thirdly, The Spirit, the third Person, proceeding from them both. *Joh. 15. 26.*

Q. Are these three Persons three distinct Gods?

A. No, For they are that one pure Essence, and therefore but one God. *Ioh. 1. 1. Rom. 9. 5. 1 Cor. 6. 16. 1 Cor. 2. 20.*

Q. If every Person be God, how can they be distinct Persons, and not distinct Gods?

A. Yes.

Christian Religion.

A. Yes, Because one and the same thing may have many Relative properties, and respects of being, which in the Godhead makes distinct Persons. As one and the same man, may be a Father in one respect, a Master in another respect, and a Scholar in another respect.

Q. If these three Persons be but one God, what follows from hence?

A. That all the three Persons are Co-equal, Coeternall, subsisting in, not separating from each other, and therefore delighting in each other, glorifying each other. Prov. 8. 30. Thus much concerning God.

Now concerning the works of God.

Q. Thus much concerning Gods sufficiency, What is his efficiency?

A. Whereby he worketh all things, and all in all things. Rom. 11. 36. Esa. 45. 7.

Q. What of God shines forth, and are you to behold in his Efficiency?

A. Two things.

First, Gods Omnipotency, in respect of his Essence.

Secondly, the co-operation and distinct manner of working of the three Persons. Rom. 1. 20. Iohn 5. 17.

Q. What is Gods Omnipotency?

A. It is his Almighty power, whereby he is able to bring to passe all that he doth will, or what ever he can will or decree. 2 Chron. 20. 6. Phil. 3. 21. Mat. 3. 9. Psal. 115. 7.

Q. What is Gods Decree?

A. It is his Eternall and determinate purpose, concerning the effecting of all things by his mighty power, according to his counsel. Eph. 1. 11.

Q. What attributes or glory of God appear in his Decree?

A. First, His Constancy, whereby his Decree remains unchangeable. Num. 23. 19.

Secondly, His Truth, whereby he delivereth nothing but what he hath decreed. Jer. 10. 10.

Thirdly, His Faithfullnesse, whereby he effecteth what ever he decreeth according thereunto. Esa. 46. 10.

Q. What is Gods Counsell?

A. His deliberation as it were, for the best effecting of every thing according to his Wisdom. Aa. 4. 24. Psal. 40. 24.

Q. What is Gods Wisdom?

A. It

The Sum of

A. It is the Idea or perfect platform of all things in the mind of God, which either can be known, or shall be done, according to the good pleasure of his will. Heb. 11.3. Prov. 8.12,13.

Q. What is the good pleasure of Gods will?

A. It is the most free Act of his Will, whereby he willeth himself directly, as the greatest good, and all other things for himself, according to his good pleasure. Mat. 11.25. Prov. 16.4.

Q. What learn you from hence?

A. That Gods good pleasure is the first and best cause of all things. Psal. 115.3. Psal. 33.8,10,11.

Q. What is the Co-operations of the three Persons in Gods Efficiency?

A. Whereby they work the same thing together inseparably. Joh. 5.17,19. & 16.13,14.

Q. If they work the same thing together, How is it that some works are attributed to God the Father, as Creation; some to the Son, as Redemption; some to the holy Spirit, as application?

A. This is not because the same work is not common to all the three Persons, but because that work is principally attributed in Scripture to that person whose distinct manner of working appears chiefly in the work.

Q. What is God the Fathers distinct manner of working?

A. His working is from himself by the Son, and to the holy Ghost, Psal. 33.6. Joh. 1.3 and hence the beginning, and so the Creation of all things is attributed to him.

Q. What is God the Sons manner of working?

A. His working is from the Father, by the Holy Ghost, Joh. 14. 16. and hence the dispensation of all things, and so Redemption, is attributed unto him.

Q. What is the holy Ghosts manner of working?

A. His working is from the Father and the Son, Joh. 14. 26. and hence the consummation of all things, and so application, is attributed unto him.

Q. Wherein doth Gods efficiency or working appear?

A. In two things.

First, In his creation of the world.

Secondly, In his providence over the world. Esa. 37.16.

Q. What is his creation?

A. It is Gods efficiency, whereby he made the whole world of nothing, originally exceeding good. Psal. 33.9. Gen. 1.31.

Q. Did

Christiān Religion.

Q. Did the Lord make the world in an instant?

A. No, but by parts, in the space of six dayes, described at large by Moses. Gen. 1.

Q. When did the Lord make the third heaven, with the Angels their inhabitants?

A. In the first day, in the first beginning of it. Gen. 1.1. Job 38. 6, 7.

Q. What is the creation of the third heaven?

A. Whereby he made it to be the heaven of heaveas, a most glorious place, replenished with all pleasure which belongs to eternall happinesse, wherein his Majesty is seen face to face, and therefore called the habitation of God. 2 Chr. 2. 5, 6. Psal. 16. 11. Psal. 63. 15.

Q. What is the creation of the Angels?

A. Whereby he created an innumerable number of them, in holiness, to be ministring spirits, with most accutenesse of understanding, liberty of will, great strength, and speedy in motion, to celebrate his praises, and execute his commands, specially to the heirs of salvation. Heb. 1. 14. Joh. 8. 44. Heb. 1. 14. 2 Sam. 14. 20. Jude 6. 2 Pet. 2. 11. Esa. 6. 2. Psal. 130. 20.

Q. When did God create man?

A. The sixth day. Gen. 1. 27.

Q. How did God create man?

A. He made him a reasonable creature, consisting of body, and an immortall Soul, in the Image of God. Gen. 2. 7. Gen. 1. 27.

Q. What is the Image of God wherein he was made?

A. That hability of man to resemble God, and wherein he was like unto God, in wisdom, holiness, righteousness, both in his nature, and in his government of himselfe and all creatures. Col. 3. 10. Ephes. 4. 24. Gen. 1. 26.

Q. What became of man being thus made?

A. He was placed in the Garden of Eden, as in his Princely Court, to live unto God, together with the woman which God gave him. Gen. 2. 15.

Thus much of Gods Creation.

Q. What is his Providence?

A. Whereby he provideth for his creatures being made, even to the least circumstance. Psal. 145. 16. Proverbs 16. 33.

Q. How

The Sum of

Q. How is Gods Providence distinguished?

A. It is either, first, Ordinary, and mediate, whereby he provideth for his creatures by ordinary and usual means, Hol. 2. 22.

Secondly, Extraordinary and immediate, whereby he provides for his creatures by miracles, or immediately by himself, Psal. 36. 4. Dan. 3. 17.

Q. Wherein is his Providence seen?

A. First, in Conversation, whereby he upholdeth things in their being and power of working, Act. 17. 28. Psal. 104. 29, 30. Nehem. 9. 6.

Secondly, in Gubernation, whereby he guides, directeth and brings all creatures to their ends, Psal. 29. 10. Psal. 33. 11.

Q. Doth God govern all creatures alike?

A. No; but some he governs by a common providence, and others by a special providence, to wit, Angels and Men, to an eternal estate of happiness in pleasing him, or of misery in displeasing him, Deut. 30. 15, 16.

Q. What of Gods Providence appears in his special government of man?

A. Two things.

1. Mans Apostacy or fall.

2. His Recovery or rising again.

Q. Concerning mans fall, what are you to observe therein?

A. Two things.

1. His transgression in eating the forbidden fruit, Gen. 2. 17.

2. The propagation of this unto all Adams posterity.

Q. Was this so great a sin to eat of the forbidden fruit?

A. Yes, exceeding great, this Tree being a Sacrament of the Covenant; also he had a special charge not to eat of it: and in it the whole man did strike against the whole Law, even when God had so highly advanced him.

Q. What are the causes of this transgression?

A. The blamelesse cause was the Law of God. Rom. 5. 19. And hence as the Law did it, so God did it, holily, justly, and blamelesly. Rom. 7. 10, 11, 12.

Q. What are the blameable causes?

A. Two principally.

1. The devill abusing the Serpent to deceive the woman, Gen. 3. 1.

2. Man himself, in abusing his own free-will, in receiving

of Christian Religion.

the temptations which he might have resisted, Eph. 7. 29.

Q. What is the Devil?

A. That great number of apostate and rebellious Angels, which through pride and blasphemy against God, and malice against man, became lyars and murderers of man, by bringing him into that sin, Luke 11. 18. 1 Tim. 3. 6. 1 John 3. 12. John 8. 44.

Q. What are the effects and fruits of this transgression?

A. They are two.

1. Guilt, whereby they are tyed to undergo due punishment for the fault, Rom. 3. 19.

2. Punishment, which is the just anger of God upon them for the filth of sin, Rom. 1. 18.

Q. What are the particular punishments inflicted on the causes of this sin?

A. Besides the fearful punishment of the devils, mentioned Jude 6. and that of the Serpent and the Woman, Gen. 3. 14. 16. the punishment of man was first, Sin Original and Actual, Secondly, death. Gen. 5. 5.

Q. What is sin?

A. The transgression of Gods Law, John 3. 4.

Q. What is Original and Actual sin?

A. First, Original sin is the contrariety of the whole nature of man to the Law of God, whereby it being averse from all good, is enclined to all evil, Eccles. 8. 11. Gen. 6. 5. Rom. 6. 20.

Secondly, Actual sin is the continual jarring of the actions of man from the Law of God, by reason of Original sin, and so man hath no free-will to any spiritual good, Eia. 65. 2, 3. James 1. 14, 15. Eia. 1. 11.

Q. What death is that God inflicts on man for sin?

A. A double death.

1. The first death of the body, together with the beginnings of it in this world, as grief, shame, losses, sicknesses, Deut. 28. 21, 22, 25.

2. The second death of the soul, which is the eternal separation and ejection of the soul after death, and soul and body after judgment, from God, into everlasting torments in hell.

Q. Is there no beginning of this death, as there is of the other in this life?

A. Yes, at first security and hardnesse of heart, which causes feel sin its greatest evil.

2. Terrors of conscience, Heb. 2. 15.

3. Bondage of Satan, Eph. 2. 2.

4. The

The Sum of

4. The curse of God in all blessings, whereby they are fitted for destruction, Rom. 9. 22.

Q What of Gods Attributes shine forth here?

1. His holiness, whereby he being pure from all sin, cannot away with the least sin in the best of his creatures, Heb. 1. 13.

2. His Justice, whereby he being most just in himself, cannot but punish man for sin, as well as reward him for well doing, 2 The. 1. 6.

3. His Patience, whereby he useth pity, patience, and bounty, to his creatures offending, Rom. 2. 3.

Q Is this sin, and the punishment of it derived to all mens posterity?

A. Yes, John 3. 3. Eph. 2. 3.

Q How is it propagated?

A. By the imputation of Adams sin unto us, and so the punishment must needs follow upon it, Rom. 5. 13.

Q Why should Adams sin be imputed to all his posterity?

A. Because we were in him as the members in the head, as children in his bowels, as debtors in their surety, as branches in their roots, it being just, that as if he standing, all had stood, by imputation of his righteousness, so he falling, all should fall, by the imputation of his sin.

Q Thus have you seen mans apostacy from God, What is his recovery?

A. It is the return of man to the favour of God again, meerly out of favour, and the exceeding riches of his free grace, Eph. 2. 12, 13. Rom. 5. 8.

Q How are we brought into favour, and what are the parts of this recovery?

A. Two wayes

First, by Redemption, 2 Cor. 5. 19, 20,

Secondly, by Application hereof, Tit. 3. 6.

Q What is Redemption?

A. The satisfaction made, or the price paid, to the justice of God for the life and deliverance of man out of the captivity of sin, Satan, and death, by a Redeemer, according to the Covenant made between him and the Father, 1 Cor. 6. 20. Luk. 1. 74. Esa. 55. 10, 11.

Q Who is this Redeemer?

A. Jesus Christ, God and Man, Matth. 1. 23. John 1. 14. Col. 2. 19.

Q Why is he God-Man?

A. That

A. That so he might be a fit Mediator, to transact all businesses between God and man, in the execution of his three Offices whereunto he was anointed of the Father, 1 Tim. 2. 5. Efa. 42. 12.

Q. What are those three Offices of Christ?

1. His Propheticall Office, whereby he doth reveale the will of the Father, Act. 3. 22. Col. 2. 3.

2. His Priestly Office, whereby he makes full atonement with the Father for us, Col. 1. 20.

3. His Kingly Office, whereby he governs his people whom he had taught and reconciled, subduing their enemies, and procuring their eternal peace, Psal. 2. 6. Efa. 9. 6.

Q. How hath Christ Jesus made satisfaction?

A. By his humiliation, whereby he was made subject throughout his whole life and death, to the strict Justice of God, to perform what ever the same might require for the redemption of man, Gal. 4. 4, 5.

Q. What did Gods Justice require of man?

A. 1. Death, for the breach of the Law, and that Christ tasted, in his bitter sufferings, both of body and Soul, by being made sin, and so abolishing sin; and this is called his Passive Obedience, Heb. 2. 9. Eph. 1. 7. 2 Cor. 5. 21. Gal. 3. 13.

2. Perfect Obedience, in fulfilling the Law perfectly, both in his Nature and Actions, for the procuring and meriting of life; and this is called his Active Obedience, Heb. 7. 26.

Q. What follows Christs Humiliation?

A. His Exaltation, which is his glorious victory, and open Triumph over all his and our enemies, sin, Satan, and death, in the severall degrees of it, Luke 24. 26. Phil. 2. 8, 9. 1 Cor. 15. 5, 7.

Q. What is the first degree of Christs Exaltation?

A. His Resurrection the third day, whereby his Soul and body by the power of the God-head, were brought together again, and so rose again from death, appearing to his Disciples for the space of forty days, 1 Cor. 15. 4. Ioh. 2. 19. Act. 1. 3.

Q. What is the second degree of Christs Exaltation?

A. His Ascension into Heaven, which was the going up of the Man-hood into the third Heaven, by the power of the God-head, from Mount Oliver, in the sight of his Disciples, Acts 1. 11, 12.

Q. What is the third degree of his exaltation?

A. His sitting at the right hand of God, whereby he being advanced to the fulnesse of all glory, in both natures, governeth and ruleth all things to ether with the Father, as Lord over

47, for the good of his people, Mark 16.9. Plal. 110.1. 1 Cor. 15.25. Eph. 1.20,21,22. 1 Pet. 3.22.

Q. What is the fourth and last degree of his exaltation?

A. His return to judgement, which is his second coming into this world with great glory and Majesty to judge the quick and the dead, to the confusion of all them that would not have him rule over them, and to the unspeakable good of his people, Mat. 19.28. 2 Tim. 4.1. Act. 17.31. 2 Thes. 1.7,8,9.

Q. Thus much of Redemption, the first part of his Recovery. What is application?

A. Whereby the Spirit by the Word and Ministry thereof, makes all that which Christ as Mediator hath done for the Church, efficacious to the Church as her own, John 16.14. Titus 3.5,6,7. John 10.16. Rom. 10.14,17. Eph. 5.25,26.

Q. What is the Church?

A. The number of Gods Elect, Heb. 12.23. John 17.9, 10,11. John 10.16. Eph. 1.22,23.

Q. How doth the Spirit make application to the Church?

A. 1. By union of the Soul to Christ, Phil. 3.9,10.

By Communion of the benefits of Christ to the Soul.

Q. What is this Union?

A. Whereby the Lord joyning the Soul to Christ, makes it one spirit with Christ, and so gives it possession of Christ, and right unto all the benefits and blessings of Christ, 1 Cor. 6.17. John 17.21. Rom. 8.32. 1 John 5.12.

Q. How doth the Spirit make this Union?

A. Two ways.

1. By cutting off the Soul from the old Adam, or the wild Olive-Tree, in the work of preparation, Rom. 11.23,24.

2. By putting or ingrafting the Soul into the second Adam, Christ Jesus, by the work of vocation, Acts 26.18.

Q. What are the Parts of the Preparation of the Soul to Christ?

A. They are two.

1. Contrition, whereby the Spirit immediately cuts off the Soul from its security in sin, by making it to mourn for it, and separating the Soul from it, as the greatest evil, Isa. 61.1, 3. Jer. 4.3,4. Mat. 11.20,28.

2. Humiliation, whereby the Spirit cuts the Soul off from self-confidence in any good it hath or doth. Especially, by making it to feel its want, and unworthinesse of Christ, and hence submitteth to be disposed of as God pleaseth, Phil. 3.7,8. Mat. 16.9. Luke 15.17,18,19.

Q. What are the parts of Vocation of the Soul to Christ?

A. 1.

A. 1. The Lords call and invitation of the Soul to come to Christ, in the Revelation, and offer of Christ and his rich Grace, 2 Cor. 5. 10.

2. The receiving of Christ, or the coming of the whole Soul out of it self unto Christ, for Christ by vertue of the irresistible power of the Spirit in the call, and this is Faith, Jer. 3. 32. John 6. 44, 45. John 10. 16. Esa. 55. 5.

Q. Thus much of our Union. What is the communion of Christs benefits unto the Soul?

A. Whereby the Soul possessed with Christ, and right' unto him, hath by the same Spirit fruition of him, and all his benefits, John 4. 10. 14.

Q. What is the first of those benefits we do enjoy from Christ?

A. Justification, which is the Gracious Sentence of God the Father, whereby for the satisfaction of Christ apprehended by Faith, and imputed to the faithfull, he absolves them from the guilt and condemnation of all sins, and accepts them as perfectly righteous to eternall life, Rom. 3. 24, 25. Rom. 4. 6, 7, 8. Rom. 8. 33, 34.

Q. What difference is there between Justification, and Sanctification?

A. Justification is by Christs Righteousnesse inherent in Christ only; Sanctification is by a righteousness from Christ inherent in our selves, 2 Cor. 5. 21. Phil. 3. 9.

2. Justification is perfected at once, and admits of no degrees because it is by Christ his perfect righteousness: sanctification is imperfect, being begun in this life, Rev. 12. 1. Phi. 3. 11.

Q. What is the second benefit next in order to Justification, which the faithfull receive from Christ?

A. Reconciliation, whereby a Christian justified is actually reconciled, and at peace with God, Rom. 5. 1. John 2. 12. and hence follows his peace with all creatures.

Q. What is the third benefit next unto Reconciliation?

A. Adoption, whereby the Lord accounts the faithfull his Sons, crowns them with privileges of Sons, and gives them the Spirit of Adoption, the same Spirit which is in his only begotten Son, 1 John 3. 2, Rom. 8. 11, 14, 15, 16, 17.

Q. What is the fourth benefit next to Adoption?

A. Sanctification, whereby the Sons of God are renewed in the whole man, unto the Image of their heavenly Father in Christ Jesus, by Mortification, or their dayly dying to sin by vertue of Christs death: and by Vivification their dayly rising to newness of life, by Christs resurrection, 1 Thes. 5. 23. Eph. 4. 24. Jer. 31. 32. Rom. 6. 7, 8.

Alu. 2

Q What

Q. What follows from this Mortification and Vivification?

A. A continuall war and combat between the renewed part assisted by Father, Son, and Holy Ghost, and the unrenewed part assisted by Satan and this evill world, Rom. 7. 21; 22, 23.

Q. What is the fifth and last benefit next unto Sanctification?

A. Glorification, which hath two degrees. The one in this life, and the other in the world to come.

Q. What is the first degree of Glorification in this life?

A. Lively expectation of Glory, from the assurance and shedding abroad Gods love in our hearts, working joy unspeakable, Rom 5. 2, 5. Titus 2. 13.

Q. What is the second degree in the world to come?

A. Full fruition of Glory, whereby being made compleat and perfect in Holinesse, and Happinesse, we enjoy all that good eye hath not seen, nor ear hath heard, in our Immediate and Eternall Communion with God in Christ, Heb. 12. 23. 1 Cor. 15. 28.

*Thus much of the first part, of living to
God by Faith in God.*

Q. What is the second part, viz. our Observance?

A. It is the duty that is to be performed to God of us, through the power of his Holy Spirit, working in us by Faith according to the Will of God, Eph. 6. 6, 7. Psal. 139. 24. Rom. 6. 1. Luk. 1. 74.

Q. Wherein consists our observance of God?

A. It is either Moral, or Ceremonial.

Q. Wherein consists our Moral observance of God?

A. In two things.

1. In suffering his will, whereby a Believer for the sake of Christ, chooseth rather to suffer any misery, than to commit the least sin, Heb. 11. 26. Acts 21. 13.

2. In doing his will, whereby a Believer in sense of Christs love, performeth universall obedience: to the Law of God, Rom. 7. 22. 1 John. 5. 3. Luke 1. 6. Phil. 3. 12.

Q. Is there any use of the Law to a Christian?

A. Although it be abolished to a Christian in Christ, as a Covenant of life; (for so Adam and his posterity are still under it) yet it remains as a rule of life, when he is in Christ.

Christian Religion.

And to prepare the heart for Christ, Rom. 6. 14, 15. Mat. 5. 17, 18, 19, 20. Ezech. 10. 11. Rom. 9.

Q. Why is not a Christian so under the Law as a Covenant of life, so as if he breaks it by the least sin he shall die for it?

A. Because Jesus Christ hath kept it perfectly for him, Rom. 8. 3, 4. Rom. 5. 20, 21.

Q. Can any man keep the Law perfectly in this life?

A. No, for the unregenerate wanting the Spirit of Life, cannot perfect an act of life in obedience to it. The regenerate having the Spirit but in part, perform it only imperfectly, Rom. 8. 7. Rom. 7. 21.

Q. What befalls the unregenerate upon their disobedience unto it?

A. The eternal curse of God for the least sin, and the increase of Gods fierce and fearful secret wrath as they increase, in sin, Gal. 3. 10. Rom. 2. 5.

Q. What befalls the regenerate after their breach of the Law, and imperfect obedience unto it?

A. The Lord may threaten and correct them, but his loving kindness (in covering their sins in their best duties by Christ, and accepting their meanest services so far as they are quickened by his Spirit) is never taken from them, Psal. 89. 31, 32, 33. Zach. 3. 1. to 8. Isa. 56. 7. Rom. 7. 20.

Q. What is that imperfect obedience of Believers which is accepted?

A. When they observe the will of Christ, as that therein

1. They confesse and lament their sins, 1 John 1. 9. Rom. 7. 24.

2. They desire mercy in the blood of Christ, and more of his Spirit, Phil. 3. 9, 10, 11.

3. They return him the praise of the least ability to do his will, Psal. 50. 23. 1 Cor. 15. 10.

Q. How is the Law, or ten Commandments divided?

A. Into two Tables. The first, shewing our duty to God immediately, in the four first Commandments. The second, our duty to man, in the six last Commandments.

Q. What rules are you to observe to understand the Moral Law?

A. These.

1. That in whatsoever Commandment any duty is enjoined, there the contrary sin is forbidden: and where any sin is forbidden, there the contrary duty is commanded.

2. That the Law is spiritual, and hence requires not onely
out-

outward, but inward and spirituall obedience.

3. Where any grosse sin is forbidden, there all the sign, degrees, means, and provocations to that sin are forbidden also, and are in Gods account that sin. And so where any duty is commanded, there all the signs, means, and provocations to the duty are commanded also.

4. That the Law is perfect, and therefore, there is no sin in all the Scripture, but is forbidden in it; nor no duty required (if moral) but it is commanded in it.

Thus much of our morall observance of God.

Q. What is our ceremoniall observance?

A. The celebration of the two Sacraments, Baptism and the Lords Supper.

Q. What is a Sacrament?

A. It is an holy ceremony wherein external sensible things by the appointment of Christ are separate from common use, to signifie, exhibite and seal to us that assurance of eternall life by Christ Jesus, according to the covenant of his grace, Gen. 17. 9, 10.

Q. Which are the Sacraments?

A. They are two, Baptism and the Lord Supper.

Q. What is the externall sensible part of Baptism?

A. Water, John 3. 23.

Q. What is the inward and spirituall part of Baptism, signified, exhibited, and sealed thereby?

A. Christs Righteousnesse and his Spirit,

1. Washing away our sin, and so delivering us from death.

2. Presenting us clear before the Father, and so restoring us again to life, Rom. 4. 1 Cor. 2. 11. Mat. 3. 11.

Q. What follows from hence?

A. 1. That it is a Sacrament of our new birth, and ingressing into Christ, John 3. 5.

2. That as we are perfectly justified at once, and being new-born once, shall never dye again. Hence this Seal is to be Administred but once.

Q. What is the externall and sensible part of the Lords Supper?

A. Bread and Wine, with the Sacramentall actions about the same.

Q. What is the inward and spiritual part of it, signified, sealed, and exhibited thereby?

A. The

A. The body and blood of Christ crucified, offered and given to nourish and strengthen believers, renewing their faith unto eternal life, 1 Cor. 11. 24. John 6. 54, 55.

Q. What follows from hence?

A. 1. That it is the Sacrament of our growth in Christ, being new-born, because it is food given to nourish us, having received life.

2. That therefore it is to be administered and received often that we may grow.

3. That children and fools, and wicked, ought not to partake of the Sacrament, because they cannot examine themselves, and so renew their Faith, 1 Cor. 11. 28.

Q. Ought not the Sacrament to be administered to carnal people, if they have been baptized?

A. No, because such as are not within the Covenant, have no right to the seal of the Covenant.

Q. Where are Believers, who have right unto this Sacrament, to seek fruition from it?

A. Because it ought not to be administered privately, (as the Papists would) hence Gods people are to seek to enjoy their right in it in some particular visible Church, in joyning with them, as fellow-members of the same body, 1 Cor. 11. 20, 22. 1 Chron. 10. 17. Acts 2. 42.

Q. What Members ought every particular visible Church to consist of?

A. Christ being head of every particular Church, and it his body, hence none are to be members of the Church, but such as are members of Christ by faith, 1 Cor. 1. 2. 1 Thes. 1.

Q. But do not Hypocrites, and no true Members of Christ creep in?

A. Yes, but if they could have been known to be such, they ought to be kept out, and when they are known, they are orderly to be cast out, Mat. 23. 1. 2 Tim. 3. 5. Rev. 2. 20. Tit. 3. 20.

Q. Are these Members bound only to cleave to Christ their head by Faith?

A. Yes, and to one another also by brotherly love, which they are bound to strengthen and confirm (as well as their faith) by a solemn Covenant, Eph. 4. 15, 16. Col. 1. 4. Jer. 50. 4. Isa. 56. 45. Zach. 11. 14. Zeph. 3. 9. Psal. 119. 106.

Q. What benefits are there by joyning thus to a particular Church?

A. 1. Hereby they come to be under the special Government of Christ in his Church, and the Officers thereof. Isa. 30. 20.

2. Hereby they have the promise of special blessing, and on their

their children also. Psal. 133. 3. Exod. 20. 6.

3. Herein they have the promise of Gods special presence.

1. Revealing unto them his Will, Psal. 27. 4. Psal. 63. 2, 3.

2. Protecting them, Isa. 44. 6.

3. Hearing all their Prayers, Deut. 4. 9. Mat. 18. 19.

Q. Are there not some who never find these benefits?

A. Yes, Because many knowing not how to make use of Gods Ordinances, not feeling a need of Gods presence only in them, their sin also blinding, & partly hardning their hearts, and putting Gods brouse, they then become worse when they have best means, Mat. 11. 23. Jer. 17. 5, 6. Heb. 6. 8. 1 Sam. 5. 8, 9. Eze. 14. 4. 1 King. 8. 21.

Q. What are the miseries of those who carelessly, and wilfully despise, and so refuse to joy in Gods Church?

A. Besides the losse of Gods presence in the fellowship of his people, it is a fearful sign (continuing so) God never intends to save their souls, Acts 2. 47. Isa. 60. 12. Rev. 2. 23, 24.

Q. What therefore ought people chiefly to labour for, and to hold forth unto the Church, that so they may be joynd to it?

A. A three-fold work.

1. Of Humiliation, under their misery, death, and sin, as their greatest evil, Act. 2. 37. Mat. 3. 6.

2. Of Vocation, or their drawing to Christ, out of this misery, as to their greatest, and only good, Acts 2. 38, 41.

3. Of new Obedience, how they have walked in Christ since called, Acts 9. 26, 27. Mat. 3. 8.

FINIS.

SUBJECTION

TO

CHRIST

IN ALL HIS

ORDINANCES,

AND

APPOINTMENTS,

The best means to preserve our

LIBERTY

Together with a

TREATISE

OF

Ineffectual Hearing the Word;

How we may know whether we have heard the
same effectually : And by what means it may
become effectually unto us.

With some remarkable Passages of his life.

By *Thomas Shephard*, late Pastor of the
Church of Christ in *Cambridge* in
New-England.

MATTH. 11. 29. *Take my yoke upon you, &c.*

LONDON,

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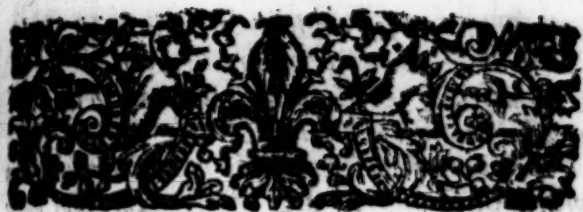


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I have been thinking of you
 and of the many ways in which
 you have been helpful to me
 and to the church. I am sure
 that you will be a great blessing
 to the church in the future.

NOV 1967

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TO THE READER.



One of the sweetest refreshing mercies of God, to his New England People, amidst all their wilderness-tryals, and straits, and sorrows, wherewith they at first conflicted in those ends of the earth, hath been their Sanctuary-enjoyments, in the beauties of holiness, where they have seen and met with him whom their souls love, and had familiar and full converse with him, above what they could then enjoy in the land from whence they came. This is that that hath sweetened many a bitter Cup to the remnant of Israel. The Lord alone led him, and there was no strange God with him, was said concerning Israel of old, and this was accounted mercy enough when he led them into a land where no man dwelt, and which no man passed thorough. What God hath done for New-England in this respect, and what their Sanctuary mercies be, thou hast here a taste, though but a taste. These notes may well be thought to be lesse accurate, than if the Author himself had published them, and to want some polishments and trimmings, which it were not fit for any other to add: however thou wilt find them full of usefull

A 2

trimmings

To the Reader.

truths, and mayest easily discern his Spirit, and
Spirit above his own breathing in them.

Concerning the Author; it were worth the while
to write the story of his life.

It is needlesse to speak in his commendation, his
works praise him in the gates. They that know
him, know he had as real apprehensions of the things
of God, and lived as much with God, and with his
own heart, and more than the most of Christians do.
He had his education at Immanuel-College in
Cambridge. The Conversion and Change of his
heart was wrought betimes when he lived in the Uni-
versity, and enjoyed Dr. Prestons Ministry, which
by God had the very best and strength of his power and
years for himself. When he was first brought to
look after Religion, having before swam quietly in the
streams of the times, he was utterly at a loss what
way to take, being much molested with suggestions of
Atheism, (in the depths whereof Junius was quite
lost for a time) and moved and tempted to the ways
of Familism also; for some advised him in this con-
dition to go to Grindstone and to hear Mr. Bate-
loys, and being informed that the people were won-
derfully mighty possessing over powering presence, and
work of the Spirit when they heard himy arrived
upon the journey; but God in mercy diverted him,
having reserved him for better things. As he turned
what they said, and the Book of H. N. amongst the
rest, where meeting with this passage, That a Chri-
stian is to swallow up in the Spirit, where the
action soever the Spirit moves him to, suppose what-
soever he may do it, and it is no sin to him; I thought
enough for being against the light of his natural
conscience, it bred in him an utter abhorrence of the
loose and vile ways and principles over against the
ancient

To the Reader.

Advantage also he had, that Doctor Tuckney was then his Tutor, whom he acquainted with his condition, and had his direction and help in those miserable fluctuations and straits of his soul. Happy is the man whose doubtings end in establishments; nil incertum, quàm quod de dubio certum; but when men arrive in Scepticism, as the last issue or result of all their debates and thoughts of heart about Religion, it had been good for such if they had never been born.

After his heart was changed, it was observed of him, that his abilities of mind were also much enlarged, divinity, though it be chiefly the Art and rule of the will, yet raising and perfecting the understanding also; which I conceive came to pass chiefly by this means, that the fear of God fixed him, and made him serious, and taught him to meditate; which is the main improvement of the understanding. Therefore such as came to him for direction about their studies, he would often advise them to be much in meditation, professing, that having spent some time in meditation every day in his beginning times, and written down his thoughts; he saw cause now to bless God for it. He was assigned to the work of the Ministry at a solemn meeting and conference of sundry godly Ministers about it, there were to the number of twelve present at the meeting, whose solemn advice was that he should serve the Lord in the Gospel of his Son; wherein they have been the salvation of many a soul: for upon this he addrest himself to the work, with that reality and seriousness in wooing and winning souls, that his words made deep impressions, and seldom or never fell to the ground.

He was lecturer a while at Eniles-come in Essex (which I take it was the first place of his Ministry.)

To the Reader.

where he did much good, and the people there, though now it is long since, and many are gone, yet they have a very precious and deep remembrance of him, of the mighty power of God by him to this day. But W. Lawd then Bishop of London soon stopt his mouth, and drove him away, as he did many other godly Ministers from Essex at the same time. After this he lived at Butter-chrome in Yorkshire, at Sir Richard Darleys house, till the Iniquity of those times hunted him thence also. Then he went to Northumberland till silenced there also; and being thus molested and chased up and down at home, he fled to New England, and after some difficulties and delays, by great storms and disasters at Sea upon the Sands and Coasts of Yarmouth, which retarded his voyage till another year, he arrived there at last; where he was Pastor to a precious flock at Cambridge about fourteen yeers. He was but 46. or 47. years old when he dyed. His sickness began with a sore throat, and then a squinacy, and then a fever, whereof he dyed August 25. 1649. This was one thing he said upon his deathbed, Lord, I am vile, but thou art righteous; and to those that were about him, he bade them love Jesus Christ dearly, that little part that I have in him, is no small comfort to me now.

His manner of preaching was close and searching, and with abundance of affection and compassion to his hearers. He took great pains in his preparations for his publick lectures, accounting it a cursed thing to do the work of the Lord negligently; and therefore spending usually two or three whole days in preparing for the work of the Sabbath, had his Sermons finished usually on Saturday by two of the clock. He hath sometime expressed himself thus in publick;
"God

To the Reader.

"God will curse that mans labours that lumbers
"up and down in the world all the week, and
"then upon *Saturday* in the afternoon goes to
"his Study, when as God knows that time were
"little enough to pray and weep in, and to get
"his heart in frame, &c. He affected plainnesse to-
gether with power in preaching, not seeking abstrusi-
ties, nor liking to hover and soar aloft in dark ex-
pressions, and so shoot his Arrows (as many Prea-
chers do) over the heads of his hearers.

It is a wretched stumbling block to some, that his
Sermons are somewhat strict, and (as they term it)
legal: some souls can relish none but meal-mouth'd
Preachers, who come with soft and smooth, and tooth-
lesse words, byssina verba byssina: But these
times need humbling Ministeries, and blessed be God
that there are any; for where there are no Law-
Sermons, there will be few Gospel-lives, and were
there more Law-preaching in England by the men of
gifts, there would be more Gospel-walking both by
themselves and the People. To preach the Law, not
in a forc'd affected manner, but wisely and powerfully,
together with the Gospel, as Christ himself was
wont to do (Mat. 5. and elsewhere) is the way to
carry on all three together, sense of misery, the appli-
cation of the remedy, and the returns of thankfulness
and duty. Nor is any doctrine more comforting than
this humbling way of God, if rightly managed.

It is certain the foundations of after-sorrows and
ruines to the Church, have ever been laid in the days
of her prosperity, and peace, and rest, when she in-
joyes all her pleasant things. This the watchmen of
Israel should foresee, and therefore what should they
do but seek to humble and awaken, and search and
melt mens hearts, and warn every one night and

To the Reader.

day with tears, that in the day of their peace, they may not sin away the things of their Peace. There are therefore three requests, which we would desire in the name of God, with bended knees for England, to perpetuate the present prosperity and peace thereof; and let us commend them to the mourning and praying ones amongst us, that they would be the Lords remembrancers in these Petitions.

1. A right understanding and sober use of liberty. For when People come first out of bondage, they are apt to be not only somewhat fond of their liberties, but too max giddy and wanton with liberty, and instead of shaking off the bloody yokes of men, to cast off at least in part the Government and blessed yoke of Christ also. Hence it comes about, that a day of rest from persecution, which should be a day of liberty to the Saints to serve God, may become a day of great seduction, and of liberty to seducing Spirits, to deceive and damn, and mislead them from the truths and wayes of God. But the machinations of men, though in conjunction with the powers and gates of hell, shall certainly fall at last before Truth and Prayer. And of this is the first Treatise which is seasonably published.

To be fast bound to the rule with all the bonds and cords of God and Man is the Perfection of liberty. Hence there is not a surer Corner-stone of ruine to a Christian Commonwealth, that God will break them with unparallel'd destructions by some overflowing scourge, when the day of vengeance is in his heart, than to think that Religion is none of their Liberties, and yet how many sons of B:llial, are there void of counsell, neither is there any understanding in them, who imagine vain things, and say, Let us break his bands asunder, and cast away his cords from

To the Reader:

from us? How do men run into extremes, either preaching and paring every one to the Gyants bed, and thereby denying liberty to the Saints, to serve him, according to the measure of their stature in Christ, or else on the other hand opening the door so wide, as to plead for liberty to all the disguised enemies and sins against Christ, thereby instead of uniting the Saints in one, endeavouring through a dreadfull mistake to unite Christ and Belial? It is a sad thing when a man is come to this passe, that he is unable to resolve his conscience whether Baal be God, or the Lord be God, and therefore would not have the worshippers of Baal punished, for fear lest Baal should be God. Is liberty nothing but indifferency and irresolution of spirit in the things of God? No to the valley of vision, even to a sinfull Nation laden with iniquity, and led away from the truth as it is in Jesus, and to the Host of the high ones that sit on high, in the day of his visitation, if this be the spirit of these times; for in the day when he visits, God will visit for these things.

2. That his Word, especially the Word of his Gospel, may be precious and powerfull, may run and be glorified in England. Alas! as there is much preaching, but few serious, few heart-breaking Sermons: so there is much hearing, but little effectual bearing. Men stand like the Oakes of Bashan, beset with the words of the God of Israel, no terrour of the Lord, no news of everlasting destruction, no evidence of the fierce anger of God upon them, which burns down to the bottom of hell, can take hold upon their spirits, or awaken their consciences, to make inquiries after God in this their day: yea if the bars of the pit of hel, were broken, and if the devils of hell should come flying up amongst us, in our solemn Assemblies,

To the Reader.

semblies, from the fiery corners of the Pit below, with everlasting burnings about their eares, and with chains of darknes rattling at their heels, they might fright men out of their wits perhaps, or from the acts of sin it may be for a time, but it would not work upon their hearts, their desperate, dead, besotted hearts. The fooles in Israel will have their swings in their lusts, and go to hell in a full carriere, let God do his best. Oh the hardnesse of mens hearts! And the main reason of it, is because they hear but a sound of words, but they do not hear the Lord in that Word: they hear words that are spoken by God, but they hear not, they see not God himself therein. If ever thou wouldest profit by reading or hearing, take every word as a speciall message to thee from God; and of this fruitless hearing, and the rules of hearing a right is the other Treatise.

3. Conscience of his Sabbath. Of which there is an elaborate discourse of this Author, formerly publish'd by himself. Therefore we shall add no more. The blessing of heaven go with these, to make us a willing People in the day of his power, to submit to his Word, and to come under the wing of the Government of Jesus Christ, as esteeming these spiritual mercies our best mercies, our choicest and dearest liberties. If ever the Lord Jesus (which mercy forbid) should take his dolefull and finall farewell of the English Nation, as when he laid the tomb-stone upon Jerusalem, such as these will be his mournings over us: Oh Jerusalem, Jerusalem, thou that killed the Prophets and burnest them that are sent unto thee, as they did in the time of Popery, how often would I have gathered thy children together (by my Word and Spirit therein) even as a Hen gathereth her Chickens under the wings (of my speciall Govern

To the Reader.

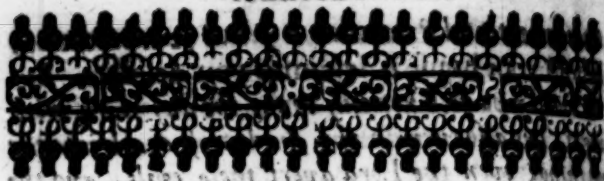
Government and Protection?) but ye would not;
behold your house is left unto you desolate. But
the Lord who doth not only make the day dark with
night, but also turneth the shadow of death into the
morning, even the Lord avert these evils, and the
Lord make the English Nation his Hephzibah, and
the land Beulah, which is the prayer of his Mour-
ners in Sion, and of

Thy Servants in Jesus, and for
Jesus sake,

William Greenhill.

Samuel Mather.

TQ



TO THE
Christian READER.



He precious memory of the Author of these ensuing SERMONS, needs no reviving to any gracious heart, that had any knowledge of him. Yea the world knows in part (though but in a little part) by some pieces of his formerly Printed (while he was yet with us) who this Author was, what it owes to God for him, and how justly it might sigh over his grave, with that of the Apostle, *Of whom the World was not worthy*. His praise throughout all the Churches, is farre above any addition by so mean a pen writes these lines. But it is not fit that the first page of any thing published after his death (for I doubt not but his death is long ago publicly took notice of) should go without some witnessse of a mournfull remembrance thereof, which indeed no tears can sufficiently lament. We who sometimes sate under his shadow, and were led from God by him, (the poor flock of this *Shepherd*) among whom he lived, testifying Repentance towards God, and faith towards our Lord Jesus Christ; and whom he sometimes exhorted, comforted and charged every one of us as a Father his Children,

To the Christian Reader.

Children, we cannot but carry sorrow in the
bottom of our hearts to this day, that we must
here see his face no more. Neither do we believe
that his loss remains with us alone, or only with-
in the limits of this remote wilderness; the be-
nefit (and consequently the want) of such abun-
ding and shining Light, is of more generall con-
cernment than we easily apprehend; especially in
this Age, wherein not only many sit in utter
darkness, but which is more, the new Light
thereof is darkness; and the Love of many wax-
ing cold. But we must all be silent before Him,
whose judgements are unsearchable. Neither
may we presume to say to him, What doest
thou?

It is instantly and earnestly desired by
many, that such reliques of his Labours as do sur-
vive him, may be (at least some of them) impart-
ed to the publick. To effect any thing confide-
rable ~~therein~~ is not an easie or sudden work.
But this small piece being at present ~~desired~~; it
seemed not amiss to let it pass the Press. These
~~are some of his~~ *Lecture Sermons*, Preached most
of them in the year, 1641. They are now tran-
scribed by a godly Brother, partly from the Au-
thors own notes, partly from what he took from
his mouth. The subject (in both the Texts) is
of great use, and needfull for these times; wher-
in there is more Liberty, than good use of it; and
much more common and outward, than saving
and effectuall knowledge of the word of God.
These posthumous editions are far short of what
the Author was wont to do, and of what the Ser-
mons were in preaching. But though the sense
be not every where so full, nor every thing so
tho-

To the Christian Reader.

thoroughly spoken to, nor the stile so good by far,
(as the Authors manner was) yet the intelligent
Reader will find a precious treasure, of truth in it,
not fit to be buried or neglected. The Prophecy
do not live for ever, but their words do; The
Lord make them such ever-living words as may
take hold of all our hearts, not for judgement,
but for mercy, for one of these ways they shall
live; yea, rise up at the last day.

March 29.

Imprimatur,

EDM. CALAMY.

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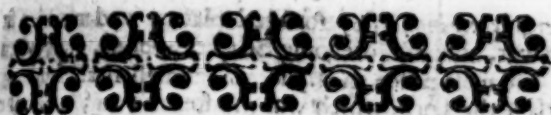
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A
WHOLE SOME
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2 CHRON. 12. 8.

Nevertheless they shall be his servants, that they may know my service, and the service of the kingdoms of the Countrey.



He greatest part of this Chapter is spent in setting down that famous War which Shishak King of Egypt made against Rehoboam King of Judah.

The cause of this War in regard of Shishak is not set down; probable conjectures there be: Jeroboam probably might be treacherous, who having a party in Egypt, lest Rehoboam should grow too great, together with some other pretended wrongs, might awaken this Bear from his den; but in regard of God, you may see the Reason set down, *Vers. 2. Because they had transgressed against the Lord.*

The time of this War is set down in the 1. *Vers. When he had established the Kingdom by wholesome Lawes, erecting Gods worship, and countenancing godly men, 2 Chro. 11. 16, 17: which continued three years, and*

B

strengthened

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strengthened himself by fortified places, and munition fit for war, as in the foregoing Chapter appears. Now when he had most peace and quiet, he and all Israel suddenly forsake the Lord, which was the fourth year; and in the fifth year comes Shishak, and with a mighty host walks all before him untill he come to the chief City.

Now in *Vers.* the 5. and 6. is set down the repentance of the people with their Princes especially. *Sbemaiah*, who no doubt had spoke against their idolatrous courses before, takes his season when they were low and rained, and tels them the true cause of their misery, *Vers.* 5. Many sins there were in the Land, as Idolatry, and Whoredomes, &c. yet the venom was, *They had forsaken the Lord*: Let the sin be what it will be, yet let it be such a one as men forsake the Lord by it, that's the provocation; hereupon they humble themselves, some effectually, some hypocritically, yet all outwardly, and say the Lord is righteous; they extenuate not their sin, they lay not the blame on man, no nor on *Shishak*, but see the Lord, justify his proceedings, The Lord is righteous, we unrighteous, although it were more heavy then it is.

Now in the 7. *Vers.* and in the words read is set down the mitigation of Gods plague, and the moderation of his chastisement, *I will not pour out all my wrath*, yet I think it not fit to shew perfect deliverance, *I'll make them servants*, to let them know, &c.

There are two parts in the words read.

1. The punishment or chastisement on *Judah* for forsaking the Lord, and backsliding from him, which is bondage and privation of the liberty they had, they must be *Shishak's* servants.

2. The Lords end, it was very gracious, *That they may know my service*, &c.

For explication.

1. What is meant by service?

Ans. There are two things in service. 1. Government. 2. Subjection: cheerfull obedience to that government. Both the Hebrew word, as also the name of the thing it self hath these two.

God sets up his Government over a people, his people should subject cheerfully to this government; By service is therefore meant my government, and your subjection wrought by me to this government.

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2. They shall know.

1. Not by the knowledge of the brain, for that they know now, but knowledge of experience, as it's said in *Ezek. 6. ult.* When I shall have made the Land desolate in all their habitations, they shall know that I am the Lord. Now what shall they know of it?

Ans. The difference between them, the sorrow of the one, the sweet of the other; the misery of the one, and blessedness of the other; the bondage of the one, and the liberty of the other.

There might be many things observed from the words, but I note only the generall.

Obser. That when any people of God forsake the Lord, and cast off his government over them, they provoke the Lord to put them under the bondage of another government. They that abuse Gods liberty must be under bondage; the Lord hath a Kingdome in this world most glorious; hence when men will not be under it, if they will not be ruled by him, they must be ruled by the whip; and if Christs laws cannot bind, Christs chains must. *Jer. 9. 10.* And it shall come to passe when ye shall say, Wherefore doth the Lord all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours. *Psal. 107. 10, 11.* Such as sit in darknesse and in the shadow of death, being bound in affliction and iron, because they rebelled against the words of God, and contemned the counsell of the most high. *Ezek. 20. 24, 25.* Because they had not executed my Judgements, but had despised my Statutes, and polluted my Sabbaths, &c. Wherefore I gave them also statutes that were not good, and judgements whereby they should not live, &c. *Zach. 11. 15, 16.* And the Lord said unto me, Take unto thee yet the instruments of a foolish Shepherd. *Verf. 16.* For lo I will raise up a shepherd in the land which shall not visit those that be cut off, nor seek the young one, nor heal that that is broken, nor feed that that standeth still, &c.

When people break covenant with God, and loath him, then saith the Lord, I'll not feed and then he sets over them Idol shepherds.

This is certain, when the soul will not subject it self to God, he goes about to subject God to him, nay to his lusts. *Isa. 43. 24.* Thou hast made me to serve with thy sins. For one of them must stoop, and a man would have the Lord mercifull, patient, and pittifull to him, when he is in

league with his lusts; now this the Lord will not do: And hence, if he does not destroy him, he with-draws himself from serving of the creature, and hence other evils take hold of it, and bring it under. When Adam stood, and was for God, all creatures served him, and the riches of Gods goodnesse preserved him, the Lord communicated the sweet of his government or service to him: but when turned away from the right wayes of God: Now if the Lord should serve him by governing of him in goodnesse, he should serve a lust, and bow to the creature, nay to a lust, which is a viler thing, then for one creature to fall down and worship another. Therefore now hence it comes to passe, because the Lord will not be a servant to any mans lust, there must be some other government that must seize upon them. Hence set all the Saints in the Churches with their faces subjected to the Lord, his good wil and righteous wayes, and then his goodnesse shall flow down upon them in a through Christ, for otherwise we have nothing to do with good, but when we are set right for God. *Hos. 2. 19. I will betroth thee unto me for ever, yet I will betroth thee unto me in righteousness, in judgement, in loving kindness and mercy, &c.* The Lord will then command all creatures to be serviceable to his Church and people; *Vers. 21, 22.* But on the contrary misery must needs seize upon the soul that doth cast off the government of the Lord Jesus: Thus much for the generall explication of the point.

Now in particular. 1. What is this government or service of God?

2. What is that bondage he captivates his unto?

3. Why doth the Lord do thus?

Quest. 1.

Quest. 1. What is this government or service of God which being shaken off the Lord gives them over to bondage?

Ans.

Ans. There is a double government of the Lord over his people.

1. Internall or inward, of which our Saviour speaks, *Luk. 17. 21. The kingdome of God (saith Christ) cometh not by observation and outward pomp; For bebold the kingdome of God is within you: And this is nothing else in generall, but when the Lord doth by his Spirit in the word of his grace cause the whole soul willingly to submit and subject itself to the whole will of God*

for a time of Liberty.

5

so far as it's made known to it ; this is the inward kingdom of God and government of Christ in the soul. Ro. 8: 14. *So many as are led by the Spirit are the sons of God.* Pf. 110. 2. *The Lord shall send the rod of thy strength out of Zion, &c.* 2. Cor. 10. 4. *For the weapons of our warfare are not carnall, but mighty through God the pulling down of strong holds.* Vers. 5. *Bringing into captivity every thought to the obedience of Christ.* There are mighty boisterous distempers, but the Lord when he comes in his Kingdome, to sit upon the royall throne of the hearts of his people, now they flie : and this is the inward Kingdom of Christ, like a poor Subject pardoned and received to favour, he is before the face of the Prince continually attending on him. Revel. 7. 14, 15. *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.* Vers. 15. *Therefore are they before the throne of God, and serve him day and night in his Temple, &c.* Now this is meant in part by Gods service in these dayes; do you think the Lord cared for thousands of Rams ? no, but to walk humbly, Mica. 6. Did he care for Temple and Ordinances ? no, but Isa. 1. 19. *If he be willing and obedient, he shall eat the good of the land.* Neh. 9. 20. *In those dayes hee gave them his good Spirit to instruct them.*

2. Externall or outward, the end and infligation of which was to set up and help forward the inward; for externall Ordinances are nothing in themselves, mean things, but as they are appointed and sanctified for this end, they are most glorious : and therefore Christ threatens the Jewes, Matth. 21. 43. *That the Kingdome should be taken from them; what was that?* Surely not inward, for that they had not, but the outward and externall means called Gods kingdome; all these helps and means shall be taken from you, and all laid ruinous. Now this externall kingdom of Christ is double.

1. The externall kingdome or government of God by his Church, in the administration and execution, and subjection to the blessed Ordinances of God, wherein the power and Kingdome of Christ is seen, and shew, Dan. 2. 44, 45. Dan. 7. 27. *It shall be given to the Saints of the most high, &c.* Not to prophane herds of beasts, or cages of unclean birds, but to the Saints

A wholesome Caveat.

of the most high, *Whose* Kingdome is an everlasting Kingdome, and all the Princes of the world shall subject themselves to this kingdom of Christ.

This outward Kingdom Christ administred among his people in this world : And this was part of the Law government over his people herein, though various from our form now.

2. Of the Common-wealth, which may have divers forms, and had in the time of *Israel* ; but it receiving its law from God, and governing for God, hence it was the government of God, and subjection hereunto was subjection and service to God himself : And hence when the people cast off *Samuel*, 1 Sam 8. 7. *They have rejected thee but me*, Rev. 11. 15. *The kingdomes of the world are become the kingdomes of our Lord and of his Christ, and he shall reign for ever and ever*. For although the Common-wealth of *Israel* was made up of the Church, and hence *Josephus* calls it a *Theocracy*, where the Lord governed ; and yet the same thing had divers *governments*, for several respects ; and hence there was a diverse government then, and hence made diverse, 2 Chron. 19. 5, 8. *Jehoshaphat* *Judges in the land throughout all the fenced Cities*. Such is the wildnesse, boldnes, & carelesnes of mens hearts, that they do not only need lawes, but watchmen over them to see they be kept : and hence the Lord appointed such chief, some Judges in every City, and also some in every Village, as by proportion may be gathered, *Exod. 18.* Every ten men had one over them.

Now this was the blessed wisdom of God to put into sweet subordination one unto another for himself.

1. Every one professing his name is made for God to Christ, as Lord of Lords, unto whom every knee must bow and inwardly subject.

2. Hence the Lord (it being not good to leave him to himself) erects a Kingdome of the Church, and his own power, and authority, and government in it to the end.

3. This being poor and shiftlesse against inward and outward revenge, hence the Lord sets up Kingdome in the world, which either rule for this end or else cannot, if they do not, they are to answer it, and stand on that day to Christ, whom God hath made head over all things in the Church. Eph. 1. 22. If they do, then their government and judgement and kingdome is the Lords in a special manner.

er: and hence break the yoke of subjection to any one of these, you cast off Christ, the Lords government and service; and being so linked together, in truth if you break one you break all, and this will provoke the Lord to make you kisse the clink, and to put your necks under iron bondage that refuse subjection to him.

Quest. 2. What is that bondage or other government to which the Lord gives over his people when they have cast off his government, this will provoke the Lord if the Lord be cast off, and the casting off the government of Christ will bring the most famous Kingdoms, Churches and Families into bondage; you will say what is this bondage? when is it that the Lord takes his season for the execution of it?

A. 1. The Lord takes his own times to do it, these were 12. moneth before the Lord sent *Shishak*: Here he was more quick. *Nebuchadnezzar* comes at last, and many years tis before the Lord doth it. Answ. 1.

2. The Lord is various in working, as he is wonderful and hath divers wayes or means of bondage, he hath more prisons and chaines than one. Answ. 2.

First, sometimes the Lord opens the door of a Kingdom or State, for the inrode of some forraign, or it may be barbarous Enemy, breaking in sometime by power, coming in sometime by craft, and then ruling like Lions, which the Lord makes to vex and prick the people of God; thus here their lives were spared, but liberties lost. Thus *Judg. 2. 13, 14. They forsook the Lord, and served Baal and Ashtaroth.* And in *vers. 14. The anger of the Lord waxed hot against Israel, and he delivered them into the hands of spoilers that spoyled them.* *Ver. 15. Whithersoever they went out, the hand of the Lord was against them for evil.* And this the Lord doth many times suddenly, that one would never think that ever the Lord should be so sudden; the Lord can be as quick to punish, as man to sin, and that unexpectedly. *Ecc. 9. 12. Man knows not his time but are taken like fish in an evill net suddenly.* *Lam. 4. 12. The kingdomes of the earth, and all the inhabitants of the world would not have beleaved, Judg. 5. 8. They set up gods, and war was in the gate.*

3. Sometimes the Lord turns the edge of that lawfull authority God hath set over them against themselves, to be a heavy scourge from God upon them: Thus it was with Israel in Egypt, *Exod. 1. 8, 9. there arose a King*

which knew not *Joseph*, and it's said then they were oppressed. Thus *Jeroboam* whom the ten Tribes chose, *Hos. 5. 11.* he oppressed the people he will be innovating, and this becomes their oppression : Thus the people under the reign of degenerate *Solomon* (though their complaint might be in part unjust.) Such is the renome of sin an unsubduednesse to the Kingdom God, that the Lord turns light into darknesse, and makes an aking head matter of sorrow to all the state and body of people. *Eccles. 10. 16.* *Wo to thee, O Land. when thy King is a child.* And one man shall do a world of hurt, one *Shebna* or *Amaziah*, and this the Lord doth in justice many times for casting off his government.

3. Sometimes the Lord gives a people up into the hands of one another to be mutuall oppressors of each other, that a man neighbour shall be his oppressor. *Zach. 11. 9* *I will pitty no more the inhabitants of the land, I will deliver them every one into his neighbours hands. I will see you no more, that which dyeth let it dye, & that which is cut off let it be cut off, and let the rest eat every one the flesh of another.* Sometimes the Lord is pleased to send marvellous straits into a place, that men are forced to imbondage themselves sometimes by words as bitter as death, as sharp as arrows; the Lord is pleased for the forsaking of his righteous wayes to make a mans self rip his own bowels, the father against the childe, the master shall be a scourge to the servant, and the servant shall be a scourge to his master, weary him of his life, the government of the Lord in a mans heart or family being cast off, *Mic. 4. 5.* *Trust not in a friend :* No greater bondage in the world then for men professing the Lord, to be desperately set one against another.

4. By taking from a people all that righteous power of government the Lord hath set over them, when a people despising the Lord and inward government first (for there all begins) and so not prizing what they have, nor praying for them, nor subjecting to them, the Lord hereupon sends some sicknesse, or some other evil, that they are either suddenly taken away, or gradually, and when they are gone, all sink, or else such crosse calamities, that as *Moses* said, so say they, *I cannot bear this people.* Thus *Judges 21. 25.* *Men did what was right in their own eyes when there was no King in Israel.* No State so miserable as an Anarchie, when every one is a slave, become

every one will be a Master. Thus, *Isa. 3. 1, 2. 6. Be a ruler thus. No, I'll not undertake to rule. So, 2 Chro. 15. 3. 5. when without a teaching Priest, then no peace at all, men will not be under government of them, you shall not have them, they shall rest in peace, and you shall then know the want of them.*

5. By giving them over to Satans, and their own hearts lusts, that seeing they will not serve the Lord, they shall serve their lusts and their sins, that now the Lord he hath left off chastising of men, and conscience shall check no more, prosper, saith the Lord, & go on in thy sin, *Psal. 81. 12. So I gave them up to their own hearts lusts, and they walked after their own counsels. Rev. 22. 11. Let him that is filthy be filthy still.*

When the Lord shall give a man over to Satan, not only to winnow him, to let out the chaffe, and so to make the grain the purer, or to buffet them as he did Paul, but to insnare them, and hold them, that he shall not only tempt, but his temptations shall take, and not only take, but holds, *2 Tim. 2. ult. Who are taken captive by him at his will; taken alive as a snare doth, that now a man is beyond the reach of ail means, only peradventure God may give repentance, Isa. 1. 5. Why should ye be stricken any more? ye will revolt yet more and more.* The Lord leaves smiting, and sayes, Go on and prosper in thy sinne: and which is the worst of all, Satan shall so blinde him and harden him, fill him with pride, passion, lying, hatred of Gods people, cavilling against the Lords wayes of grace, slighting of his betters despising of wholesome counsell from his dearest friends, that he know not that *gray hairs are upon him.* And after this when God hath cast out, it may be the Church doth also, a most fearfull bondage that the Lord gives such a foul over-
er unto.

There are two reasons of this point, which I collect only from the story in this Chapter.

Reason 1. In regard of the righteous Judgement of God. It's just and equall that he that will not be ruled by this blessed Lord Jesus, he should be ruled by his lusts; he that will not be in subjection to a mercifull Christ, he should be in bondage to unmercifull men: this an humbled heart will acknowledge, as these do here, *Vers. 6.* They acknowledged the Lord to be righteous: Man being fallen it had been righteous with
God

God to have left all men as the Angels that fell in chains of darknesse for ever. But among his Church and people the Lord sends the Gospel to proclaim liberty, and with it sends Christ with his Spirit, to come to the prison-doors of poor sinners, to give repentance as well as remission of sins, and now if they will not come out of their bondage, except of the Lords liberty, 'tis exceeding righteous to deal with them as we do with prisoners condemned to die; if the Prince comes to the prison-doors, and sayes, I am come to give thee thy life, nay and here is pardon; nay favour, and to pull off thy chaines also, now if he saies no, I had rather be in prison; every one will say it is just; and as it was in the year of jubile that would not go free was to be a bondman for ever. 'Tis very righteous to give men their own choyce, 'tis no wrong to let them have their own will: If indeed the laws of Christ were *Draco's* lawes, hard and heavy, that were something to object, but they are most sweet, and for which of all other blessings men have cause to bless him, *Psal. 147. ult.*

Reas. 2:

Reason 2: In regard of the mercy or mercifull wisdom of the Lord towards his Church and people, especially his peculiar ones, that hereby they keep the debt to the Lord, for a higher price upon the rules and government of the Lord, love his kingdome the more, and the liberties thereof, and use them better when they have them again, so here, *that they may know my service, &c.*

1.

1. How sweet it is. Experience we say is the Master of fools; such is the foolishness of mens hearts that men are many times never truly taught a truth till they are taught it by sense, *Prov. 5. 11. and thou mourn at last when thy flesh is consumed;* tell a man of all the glory of the Saints, they never understand it till they feel it, tell men of the woe of their wayes; they will not believe it till they see it, *Psal. 92. 9. Be not as the horse or mule that hath no understanding, whose mouth must be held in with bit and bridle. Hosea 10. 11. Ephraim is like an Heifer that is taught.* Like untamed Horses that will cast their riders, unlesse they be held under and backe, and then they are gentle, so 'tis here; and truly 'tis long before a man can learn the sweet of Christs government: hence *Israel* will be long in *Egyptian* bondage, and many long miseries, so that if there be either justice or mercy in the Lord he will do this, and this point shall be true.

Uti.

for a time of Liberty.

II

Use 1.

Use 1. Hence then see, that the greatest liberty and sweetest liberty is to be under the government of Christ Jesus, although men do not think so: hence the Lord tells them here *they shall know my service*, they might have replied we do know it. No, till they be in bonds they know it not, nor cannot learn it. So 'tis now; and hence let men observe whiles they live loosely, and are guided by their own wisdom, for their own ends, according to their own will, at peradventures, at rovers, as they please, they do think this liberty very sweet; and 'tis better than to be curb'd in: But let the Lord strike an arrow in the heart of these wilde bucks, that have broke park and pale, send affliction, and an Iron yoke of sorrow upon them, or distresse of conscience, if there be any sense and feeling left, they will bemoan themselves, and say, I did think my liberty sweet, but now I see 'tis bitter in a sinful way: and the Lords way was most sweet, by their own confession. Hence *Psal. 2. 3. Let us break their bands, &c.* But Oh now hence learn this truth, and digest it thoroughly, that the greatest liberty lies here: do not in thy judgement think Christian liberty lies, in being freed from the law as a rule of obedience in respect of the manner of it to be done, nor in thy practice; but know, though thou didst meet with a thousand Sorrows with it and griefs, yet 'tis sweet. Christs yoke, (*Mat. 11. 30.*) is *easy, and his burthen light*. What? When not a hole to hide his head in, when a reproach of men, a worm and no man, when he bore the Fathers wrath? Yes, when he was *smuck under it, (not mine but thy will be done)* it was then most sweet, *1 Kings 9. 21, 22.* To be a servant to Solomon is no bondage, *Psalms. 119. 32. I will run, when thou shalt enlarge my heart.*

Use 2.

Use 2. Hence see the reason why the Lord hath deprived his Churches of their liberty, and his government over them at sundry times, and hath put them under Iron yokes, and bonds, and sore pressuress, the reason is shewn. they have either openly or more secretly cast off the government of the Lord, here hath been the very wound the aile of all Churches famous and glorious, *Psal. 81. 11. Oh that they had hearkened, I should then soon have subdued their enemies.* The cause is not so hard to find to a discerning spirit who is privy in any measure to the counsels of God, *1 King. 9. 8, 9.* Solomon hath a promise that *the Lords eyes and heart shall be to his people which are under*

A wholesome Caveat

der him: but if once they slip the Collier, then wo; and why? Because they forsook the Lord that brought them out of Egypt; they had liberty, but they cast it off.

What do you think was the moving cause of all those bloody persecutions, when the blood of dogs was more precious then of Christian Churches? were not they godly? yes, I do not doubt of it: but as it was here, though humbled they must be in bondage, because they had cast off the government of the Lord Jesus. And hence in the Apostles time evill times were come, sad apostasies from the truth, and because it was long before they were low enough. And hence, *Revel. 6.* till the fifth seal was opened; no crying, as it was with Israel in bondage, no prayer to purpose, and because the Lord saw they would abuse all liberties if they had them. And hence in *Constantines* time, when peace came in, contention came with it, and so abused all, that their peace was their poyson. And hence in the primitive Churches, they began to cast off the government of the Lord Jesus, murmurings there were, hence came persecution; but they were a precious people, and made blessed use of it. And the Lord couples their chief persecution with their rest. And 'tis said, *Acts 9. 31.* Then had the Churches rest, &c.

And what do you think of the reason of the long reign of Antichrist, exalting himself above God and all that's called God, bringing the Church under the heaviest bondage for body and soul that ever the earth saw? Men did not love the truth, either speculative to guide their minds, or practicall to rule their wills; and hence left to this day.

What is the cause of Bleeding Germanies wo? Oh poor Germany! Whence the Gospel first broke out in its full strength, that now 'tis a field of blood, that men in woods like satyres are afraid of men, and men in Cities glad to eat the entrails of Beasts, and sometimes the flesh of their own babes to preserve their lives. What was there no evil, but the common condition of the Church to be under the crosse? ask them, they cannot tell what ailes them, but curse the *Emperour* and *Swedes*, &c.

Oh think of it with sorrow in secret for them that know it not themselves, they have secretly, I say, secretly cast off the government of a mercifull Christ, and hence are under the hand of unmercifull men.

What is the cause in our native Countrey, notwithstanding all prayers and tears no deliverance? truly men do not know it but the Lord sees it, they know not how to use their liberty.

And for our selves, what shall I say, I cannot but blesse God and wonder to see how 'tis with many, and rejoyce to see many precious holy ones, to whom one day in Gods Court is sweeter than a thousand elsewhere: but I must professe and cannot but mourn for others, men that were eminent under bondage, but never worse then here; as if the Lord should say, Look here be your eminent ones; look, and fear, and mourne you Ministers of my house; here be the people you had thought had been converted, and that of all others such a one would never a fallen so; one an opinion takes him, another a lot, another loose company, another his lust, another gowes proud, another fierce, another murmuring: what should I name all? Oh that my words might be healing, &c.

Use 3. Hence see what will become of us that are now under the government of the Lord; if ever we cast it off, either inward, or outward, or both. We are not dearer to him then his people *Israel* here, nay *Judah*. When old *Israel* the great and numerous tribes of *Israel* had set up calves, little *Judah* and *Benjamin* received the Priests, and yet they fell and were in bondage. I know we are not yet in bondage; yet it is not more unreasonable to speak now then for the Lord to *Solomon*, 1 King 9.1. *Quest.* But there being much unsubduedness in the hearts of the best, how shall one know when there be such sins for which the Lord will cast from under his government?

Answer 1. When men do not loath their own hearts for the unprofitableness, but loath Gods ordinances secretly, and grow weary of them as of their burdens,

Use 3. 1

Quest.

dens, because of the unprofitablenesse of them. When a people find not that special good by them which compenseth all losses, and so prize them, but lay blame on them, because unfruitfull to them, *Malachie 3. 13.* He speaks to a people got out of Captivity, *Your words have been stout against me*, no say they, *'Tis in vain to serve the Lord, what profit is there in this?* you must conceive they had many losses, were very poor, as *vers. 11.* a recompensation which a proud heart cannot indure above any, here is now no profit in mourning, fasting, &c. and Gods own people began to think so: and hence, *Vers. 16.* Then they spake often one to another, there was good effect of his sermon: now what follows? *Chapter 4. 1.* Hence the wicked shall come and cut off Branch and Root in Antichrist time, there is a burning day a coming, that shall burn down house, root and branch: and hence, *Matthew 21. 43.* *The kingdome shall be given to them that bring forth fruit.* You will say, we do; No thy own mouth shall condemn thee; you do not, you find no good by all the ordinances of God, and hence come those Questions: what warrant for such an ordinance? the bottom is, they got not felt good of it, and hence grow weary of it: well it is your burthen, the Lord will ease you of it.

2.

2. When you see men (professing the fear of God) mutually naturally contentious, and continuing so; first contentious with Saints which they say they love, & so they are by covenant bound to love, either from some received wrong, and hence cannot forgive as Christ did them; or from a prejudicate groundlesse opinion, they care not for me, nor I for them; or from a spirit of faultfull Censoriousnesse, what are such and such? or because distasted, because of some reproof in their sin; or by some opinion, or by some worldly conveniency, or laying out lots, or restraint of some liberty, &c. or because of some sin: Now can sit and censure; and I say, when this is mutual; for a godly man may be contended with, he prays and mourns and pities, unless it be at some point, but when it shall continually abide so fierce and implacable *Eccles. 7. 9.* *Anger resteth in the bosome of fools*, when a man shall be glad of an occasion of difference, that he may depart and have something to quiet conscience for breach of Covenant, that there can be no healing, but Bellies of pigs are more dear then bowels of men, and when quiet, upon the least occasion apt to pick holes

and quarrel. Now it's time for the Lord to give over to another government. *Zach. 11. 14, 15.* When Brotherhood is broken, then an Idol-shepherd is set up. *Exodus 2.* *Moses* was sent to deliver *Israel*, but he finds two *Hebrews* oppressed striving, and must not be checkt neither, well then fare-well deliverance if you be of that spirit; you shall love one another better if ever the Lord doth that for you. It hath been the wisdom of some Princes, when their subjects have been at Civill wars, to call them forth to a common enemy, and there they can agree. Oh brethren, there is no sin like this, and yet none so slighted. You shall know what it is either by being yoked under enemies or sins. The first of these breaking bonds of union to Christ, the other with his members.

Use 4. Hence see the reason why many men are delivered up to the bondage of their own lusts, the most sad bondage and power of Satan, who have seemed to be delivered from it; truly they have cast off the government of the Lord. Men wonder why in this Countrey men are more vile then ever they were, men that gave great hopes; the reason is this, they have seemed to be under Christs government, but secretly cast it off: And hence filthy and vile lusts are their Apparitors and Pursuants, &c.

Objection. The Saints feel a bondage, how shall one know the difference?

Answer. The first and greatest inthralment is, when Satan and sin so rule as that they know them not, this is lamentable, that like those, *John 8. 23.* when Christ told them, if they continued in the truth it should make them free, they would not believe that ever they were in bondage: so here a man thinks himself free when he is a slave, thus *John 8. 13.* God gave them up to their own hearts lusts, and they were led by their own Counsels. The Saints may be much carried away by the power of Satans temptations, but never so far as to think their bondage is their freedom, and to have reasons and arguments prevailing against the good wayes of Gods grace, and to have reasons to maintain their sinfull courses, and that is in such as have wit, and parts, and knowledge, which through the righteous judgement of God are left so far to abuse it, as to make use of it to maintain their sinfull lusts.

2. When men if they see their bondage yet have no heart to come out of it, in using all means for that end.

When

Use 4.

Objection.

Answer. 1.

Answer. 2.

When the will is in captivity, no captivity like it, no gally-slave like it: A childe of God hath a bondage and is led into captivity, but *Oh miserable man* he cries; but these, *Prov. 17. 10. have a price in their hand, but no heart to make use of it, Ezra. 1. 5. So many whose hearts the Lord stirred, they got up to go to Jerusalem*: But the Lord never stirs the hearts of these poor creatures: they know and fear, yet have no heart to get out of that condition, nay rather willingly are so. They sell themselves to their lusts, and sins, and Satan: here is (saith Satan) this gain, neglect prayer for it, tell a lye for it, break Covenant for it, lose thy peace for it: Here is this honour and credit, look big on it: here is this estate, carry thy countenance high, and thus apparel thy self with these trappings, walk thus with thy boots French-like: here is this pleasure and mirth, keep thou this company, loose thy heart, neglect thy God, give thy self over to it: here is this ease, deferre thy repentance, be cold in prayer, neglect thy family; and a man sells himself to his lust, pleasures and honours; thou art thus provoked, and therefore now thou must fret, and murmur, and rage, and hold thy own, and so ease thy heart, thus men set themselves to sale willingly.

Ans^r. 3.

3. When men have some heart to come out of it, but the Lord leaves men to an indifferency, and consequently to apostasie, as it was with *Agrippa* almost perswaded, and like the *Israelites* that refused to go into that good land, *Numbers 14*. And hereupon the Lord was wroth, and said they should not, but they repented, and would fain have had some pity shewed in regard of their misery, but their enemies fell upon them and destroyed them: all the plea of the *Arminians* is for this, which is nothing else but mens misery. *Luke 14.* those that were invited made their excuses and said, *I must needs go* and so forth. But found no necessity to come to Christ. Now the Lord never leaves them to a spirit of indifferency, but keeps them in a spirit of necessity. I must come out of this miserable condition, saith the poor soul, they lay on, flesh is weak, but I must have help. *Psalms 110.* because 'tis the day of the Lords power, they must not rest contented without help; and if the Lord delays them and hearkens not, they will follow the Lord so much the harder.

4. If they have any resolution to come out, and think it must not be thus, and purpose never to live thus again;

yet notwithstanding all their purposes and resolutions, they fall again, and never get any reall conquest, their untamed hearts and wills are never a whit more subdued. *Isaiah 63. 7, 8.* For he said, Surely they are my people, children that will not lie: So he was their Saviour, but they soon rebelled, and vexed his holy Spirit: their wills were never subdued. But now the Saints, either the Lord preserves them from such falls and Apostasies: Or if they do depart from the Lord by reason of the prevailing power of any temptation, they ever get reall conquest by their fall, their sinfull corruption thereby gets is deadly wound. *Rom. 11. 10.* Their backs are not alwaies bowed down, but the Lord raiseth their bowed-down spirits, *Psalme 145. 14.* and upholdeth their spirits for them when they think they shall one day fall by the hand of such *Saul-like* sins and distempers. A carnall heart may carry a fair profession, and be in subjection to Christ for a time: but his back stands alwaies bowed down under his possession, is is his burthen, and hence at last he casts it off as a man doth his wearisome burden: but on the contrary, a child of God being indeed weary of his sin, and carrying that up and down with him as his burden, with his soul bowed down in the sense of his own vilenesse, by this means, through the help of Christ, at last he comes to get reall conquest over his sin, and cast it off.

5. When the Lord in this case lets them alone without inward or outward troubles, this is a fearfull signe, *Hosea 4. 17.* Ephraim is joyned to his Idols, let him alone, the Lord will take no more paips with them, he is wearied out with striving. *Isaiah 1. 5.* Why should ye be stricken? ye will revolt yet more and more; when the Lord sees men the worse for his mercifull corrections, he deals like parents that have striven long with their children; and can do no good on them, they then resolve to let them take their own course, and will own them no longer to be of their family: the Lord never deals thus long with his; but if their sinne will not waste by words, the Lord will then try what chaines will do, and now they shall finde good, now they shall remember their backslidings and apostasies from God, and their impuency in sin, in secret sins, especially in the dayes of their peace and prosperity; now the Lord will make sinne as bitter as ever it was sweet. Oh consider this

5.

you that are prosperous, and because the Lord is good to you, therefore you think the Lord likes well of your wayes. No greater plague then for the Lord to give a man peace in his sinne, or if the Lord begins to afflict thee in thy name, or estate begin to be blasted, and thou canst see Gods hand on thee, and knowest it, and yet thou remainest unhumbled, this is a signe thou art under the bondage of thy sin.

Use 5:

Use 5. For examination, whether we do, or when a people do cast off the government of the Lord and destroy his kingdome? it's needfull to know the sin, that we may prevent the misery; and 'tis certain, let *New-England* be watchfull, and make sure here, to advance the *Prince of peace*, and to keep the right and government in his hand, and you shall have the blessing of God and his Ordinances, peace and mercy in your times, and continued to your children; for his *kingdome is an everlasting kingdome*, and of the encrease of his *kingdome there is no end*: and on the contrary, if *New-England* cast off the government from over them, and refuse his service, the Lord will then take the kingdome from you, and you shall then know the want of what now ye enjoy. Now because Christs government or

1. Inward.

Kingdome is { 2. Ourward } in Church.
in State.

I shall let you know 1. when the inward kingdome of Christ is set up, and when 'tis razed down, which shall do by giving you a brieft view of the nature of it, and wherein it consists, and so you may the better judge of your own hearts in this particular. As Satan hath an inward kingdome in the hearts of those that are out, so the Lord Jesus hath an inward kingdome in the hearts of all his Saints, *Col. 1. 13. Blessed be god (saith the Apostle) which hath translated us from darkness into light, and from the power of Satan into the kingdome of his dear sonne*, which is very spirituall, little seen, and may be under all outward government, and yet stand here; and therefore attend: this inward kingdome therefore consists in four things, or when the whole submits it self to God in these four particulars.

1. When the whole soul gives entertainment to the Lord himself to come into it: for if a people be such they are under such a government, and yet will

the Prince himself to come amongst them, but keep him out of the kingdome, they cast of his government and his kingdome:

2. When the whole soul closeth with the whole will of the Lords; for if a people shall receive a Prince amongst them, but he shall make no wholsome Laws to governe them but will be led by their own wills and lusts, they pull down his kingdome.

3. When the whole soul thus closeth with the will of Christ by vertue of the power and Spirit of Christ: for if a people submit to the will of their Prince, but 'tis not by vertue of his authority over them, command of them, and helps he hath given them for that end, but it is by reason of some forreign power, that underhand encourageth them to yield, this is poor subjection.

4. When the soul thus submits to Christ's will for the Lords ends, denying its own wisdom or will, and is led by the Lord to his end: for if a people shall submit to their Prince, but 'tis to set up other princes, he is cast off from his throne. When a man shall serve God, and be under his government because it is profitable or honourable, it suits his own end, this is poor service in the Lords account.

1. I say then, the soul is under the inward kingdome or government of Christ, when the whole soul gives entertainment to the Lord of Lords, the Lord himself with all his traine, in and by the Gospell of grace, the royall sword and Scepter of Christs kingdome; for when Christ himself is thus received, the kingdome of God is come to that soul, and entered into that heart; and hence Mark 1. 14, 15. the Gospell is called *the Gospell of the kingdome*, and when John and Christ preached *believe and repent, for the kingdome of God is at hand*. Under which word is comprehended much, but principally Christ Jesus ready to enter the souls of his people; and hence John preached Christ. Now 'tis said, those that were effectually wrought upon, Matt. 11. 12. that *the kingdome of heaven did suffer violence, and the violent take it by force*; so that the kingdome of God is come into the hearts of all the elect of God, when the soul uses a holy violence, and the Lord do's draw the heart to an entertainment of the Lord himself; Many difficulties there be between them and Christ, and yet they break through all.

This is the condition of all men by nature, they are

strangers to Christ, and live without God and Christ in the world; and Christ from them, and so Satan takes possession, and rules them, and so men are under the kingdome of darknesse, so that the devill himself possesses every naturall man, as the Apostle speaks, *he worketh in the children of disobedience*, to run on so, and remain so. Now the Gospel of the kingdome, and the meabes to advance Christ in his kingdome, makes a free offer of Christ himself; indeed it offers pardon, grace, mercy, life, glory, but all these are in Christ himself, and we possesse them by possessing and receiving of Christ himself. As a poor woman hath all the wealth of the man by entertaining of the man. So that the Gospell firstly and primarily offer Christ himself, and faith doth pitch on Christ himself, and doth open those everlasting doores, that the King of glory may come in, John 1. 12. 'tis said, *So many as received him, he gave power to be the sons of God*, 1 John 3. 12. *He that hath the Son, hath Life*; so that now let a man refuse to reject the Lord himself as he is thus offered in the Gospel, he does refuse the kingdome of the Lord, and does refuse to be under the power of the Lord. True, it may be said the kingdome of God hath been nigh to him, when Christ is offered in the Gospell, and God sayes as it were nothing shall please me so much as this; if thou dost receive me. Luke 10. *Go and preach to these and these Cities, and if they will not receive you, shake off the dust of your feet, and let them know the Kingdome of God hath been nigh to them*; then Christ comes into the soul when the whole soul takes the Lord for himself, Christ, and all that Christ hath, Christ in a pardon, and Christ in a promise: at the very day the Lord gave the heart to receive him, then the kingdome of God come in that heart, and with him all, life, peace, joy, and glory, God, Spirit, and all.

Now the whole soul receives him, when 1. The soul sees him in the glory of his grace, that though it had but mean thoughts of Christ before, for which it mourned for the rising of this glorious Sun upon him, he esteems all things losse for him that he may win Christ, and be found in Christ, *I in him, and He in me*, in Vocation: and not having my own righteousness, in justification: And to feel the life of Christ and death also, in sanctification: And to attain to the resurrection of the dead, in glorification: and now nothing is dear to the soul but Christ. — 2. When the will, after the soul hath had some hopes the Lord may look towards

it in his grace, and having had many heart-breaking tears before the Lord, the Lord is now pleased by the glad tidings of the Gospel to give the will power not only to receive and entertain the Lord, but gladly to receive him. The soul wonders that ever the Lord should bow down to him, and offer mercy to him; and when as together with this, by the sweet savour of his Grace that he doth let into the heart, the soul doth receive the Lord with most dear imbracings into his soul, that now there is none like to the Lord. *Cant. 1. 3. Thy name is like an ointment poured out, where the very feet of the messengers of glad tidings are beautifull*: But the Lord himself is the only crown and joy of the soul; when the least look of love or castaway is more sweet than kingdomes, ay, and much more, that's love it self. *Isaiah 52. 9. Break forth into joy, sing together ye waste places of Jerusalem; for the Lord hath comforted his people*. When kings shall stop their mouths as vile in themselves, and not able to set forth that glory they never heard of before, and the soul for joy sells away all to buy this pearl, that it sayes with David, *How do I love thy Law*! Now beloved when the soul does thus receive the Lord, the kingdome of God is come to that soul; and therefore try and examine, is it thus with you? or hath the Lord begun to deal thus with thee? to give himself, the glory of Angels, the wonderment of heaven, the mighty God of heaven, to come to thy heart? thou art then under the government of the kingdome of God: But now on the contrary, if thou canst be content to receive the ordinances of Christ, or the consolations of Christ, or some of the commands of Christ, and that is all; and the Lord never gave thee a heart to dole with Christ himself, it's a strange thing to thee, that which is the main thing, the Diamond in the Ring of the Gospel; thou art yet far enough off from the kingdome of God; I dare not say, nor think for all the world, that ever the kingdome of God came to thy heart. Again, if you have received Christ, but not with thy whole soul: that now the offer, promises, blood, life, grace, glory in the Gospel, are grown common things to thee; that the Lord never sent thee home wondering at the glory of Gods grace, o a poor wretch, never yet said'st, *Blessed is he that commeth in the name of the Lord*: the Lord never yet lay next thy heart, or if thou hast had some liking, and some love and affections in pangs; yet the Lord is not on-

ly precious, and exceeding dear in thy heart, thy heart breaks not for grief that thou hast so much slighted him, so little born him of thy heart; It is a sign that the Lord hath begun to reveal himself to thy soul, when he gives thee a heart to mourn for thy standing out against him, but this never came to thy soul.

Certainly, here is the wound of many men: The Gospel of God never hath its proper effect, till the Lord help thee to give thy whole heart thus to a Saviour, to a God, to the Prince of peace; and till this is done, the Gospel is ineffectuall, it doth nothing. It was a sweet prayer of him, Make thy Son dear, very dear, exceeding dear, only dear and precious, or not at all; If thou hadst a thousand hearts, it was too little for Christ to love him, and dost grudge him one? when thou hast imparted thy heart, and esteem to thy lusts and creature, dost thou love the Lord with part of thy heart? but a vile lust, a poor creature must have a share, and the remnant will serve Christ, is he not the onely pearl of thy heart, to give him daily communion, know this thou art a stranger to *Heaven*, despisers, and wonder, and perish, God will work a work in your dayes. What is that? the infinit God cannot expresse as it were the wrath that shall come against such a sinner, nor I cannot expresse the wrath that shall come upon such a despiser of the Lord Jesus. Give him all thy heart or none: if thou hast the Lord, thou hast his whole heart; if he had a thousand lives, he would have laid them all down for thee: He poured out his blood for every one of his, but for the present thou art out of the Kingdom of God to this day.

2.

2. When the whole soul closeth with the whole will of Christ, having thus received him, for if a Prince be come, and people will not be ruled by him, nor any laws that he makes, though never so good, but what they like, the Kingdome is cast off; For, beloved, there is a marvellous common deceit in mens hearts, they would rule all the world but have Christ; ay, but the will of Christ is neglected, that is a clog, and the burden of the Lord of Hosts; Christ is sweet and his will is bitter, Christ is precious, and his will is vile. Why do you make him a King, and ye will make laws for Christ, and you will rule Christ, and his will shall not stand? here is no King; Such kind of idle Libertines were in the Apostles time, 1 *Joh. 1.6. If we say we have fellowship*

ship with him, and walk in darkness, we lie, and there is no truth in us : But now when the whole soul does submit to the whole will of the Lord, now his Kingdome is come indeed, When his will is thus sweet, Dan. 7. 27. *His Kingdome is an everlasting Kingdome, and all nations shall serve him : and his servants ye are whom ye obey, whether Christ, the devill, or your own hearts.*

Now the whole wil of Christ is : Directing. 2. Correctin.

Now when the soul submits to both, then Christ rules in his Kingdome ; sometime you meet with Christs directing will ; now this is mens frame, naturally they will not see it, *they will not come to the light, John 3. 20.* they are led by their own counsell, and will not regard the light and counsell of God in his word ; they will quarrell with the light when it is crosse to their ends, gain, honour and the like ; men have high thoughts against the Lord Jesus, 2 Cor. 10. 5. *Casting down imaginations, and every high thought that exalteth it self against the knowledge of God.* And again, if men do see it, yet like the devill that has much light, they do not love it, nor out of love (not unlesse it be out of fear) subject to it, like Balaam that had no love to Gods command, but onely was acted by fear and constraint ; now when the soul continues thus, it casts off Christs Kingdome ; but if the whole soul first comes to the light, though it sees little, sets the whole will of Christ before it, *Psal. 18. 22. saith David ; I have kept the wayes of the Lord, and have not wickedly departed from my God :* and though it hath had many quarrellings against the truth of God, yet now it hath not, nor dares not, but sayes, Lord, teach me ; the Lord gives them hearts to lye down at the feet of any man that shall shew them any thing that is amisse in them, and they say with David, *Lord, search me, and try me : I have many crooked wayes, and therefore, good Lord, find them out, and therefore come to the Lord for that end ; and though there be something in them that is desperately contrary to the good wil of God, yet there is an inward man that does delight in the law of God, and when the Lord is pleased to give them an heart to submit to the will of God ; Oh the soul doth wonder at the Lord, that the Lord should shew him any thing, and help him against temptations ; and though there be a great deal of wearinesse in the wayes of God, yet there is a spirit within him, that it is indeed heaven it self to him to be in the ordinances of God ; now ye stoop*

to the directing will of Christ, when this is thy way, though thou goest oft out of it, yet comest in it again, as sin is a wicked mans way, although he goeth a thousand times out of it.

Now for the other, the correcting will of Christ. The Lord hath strong trials: Now here subjection to Christ is required as well as to the directing will of Christ; then the soul submits to this will when the mind objects not charges not God with folly, as *Eli*, 1 Sam. 3. 18. *It is the Lord, let him do what seemeth him good*; And likewise the will, though it hath had many sad bouts, yet this is his frame in the Conclusion, that the wil of Christ is better than every thing else, the wil of Christ is alone sweet to him. *Isa. 38. 34. Hezekiah, Good is the wil of the Lord, & so Lam. 3. 40. good for a man to bear the yoke in his youth, and to turn his cheeks to him that smites him*; Nay when there is spiritual evils on the soul, as was on Christ himself, spiritual desolations, nothing but bitterness & sorrow; yet the soul saith, as Christ did, *Not my will, but thine be done, Father save me from this hour, yet Father glorifie thy self*, and so the soul does humbly submit it self to the Lord; though the Lord should never pity it, yet it will lye down at the feet of the Lord, now is Gods Kingdome come.

But if the soul will have Christ, and yet cast off the wil of Christ, 1. Either in his judgement, that the law of God as given by Christ, should be no rule to a Christian; suppose you were in England, and were there prest to bow before an Altar, or Image; what shall lead you, if that Gods will and law must not be your rule? The Lord will one day make you know his blessed will, in that blessed law of his; that ye shall never find peace to the end of the world, except the Lord do help ye thus to walk. Again, when men cannot endure the wil of Christ, cannot endure exhortations, what doth the man mean to exhort himself? I tell thee, there goeth forth power with the exhortations of Christ. I say, take heed of casting off the will of Christ here; and so when men in their practice shall quarrel against any of Gods truths, and are loath to see it, if they do, yet not love dearly every truth of God, but it's a burden to them; especially if it crosse their own ends and gain; they will not see it to be a truth, lest they should be convinced, and turn to the rule of it; if the will and ordinances of Christ be a burden to a man, and a man is not weary of his wearinesse, but weary of them all the while:

while: Art thou under the government of Christ? If a man forsaken of God, led by his own counsels, be under the Kingdom of Christ, then thou art; so long as there is credit for the truth, so long it is entertained; but now suppose it be costly, that it should bring beggery & affliction with it, is it now sweet to you? doth this support thy heart? I am in Gods way, canst lye down and subscribe to the equity of Christs proceedings with thee, though he should never shew favour to thee; if it be not thus, I dare not say thou art under the Kingdome of Christ. And so for the correcting wil of Christ, many sad afflictions the Lord tries thee withall, the Lord tries men marvellously; when thou art under the hand of the Lord, those very things that should make men cry to heaven, and wean thee from the world, those very things do harden thee, and make thee grudge & repine. The L. be merciful to thee, if this be thy frame, the Kingdom of Christ never came into that heart; you are begging for mercy; & the Lord sayes, you mercy? you have abused it; no saith the Lord, Go to your lust that have despised the day of grace, & so now you cast off the Lord, because the Lord will not give you mercy when you would have it. Will you now quarrel with the Lord? no, down proud heart; pray still, and mourn still, and turn to the Lord; and say, Lord do with me what thou wilt, I am clay in thine hand, thou may'st make me a vessel of dishonour, I deserve not the least bit of bread; such a one as is above the Lord and his will, is not under the Lord, therefore submit thy self to the good will of Christ.

3. When the soul doth thus submit to the wil of Christ, by vertue of the power and Spirit of Christ, i.e. when the soul doth not submit by vertue of its own power, strength or ability, for this is forreign power; But as it doth seek to submit to the will of Christ, so it would have Christ himself act it and rule it, and so inable it to submit thereunto; Now is the Kingdome of God come neer to that heart, And herein Christs Kingdom is different from Princes, they give laws that men may keep them by their own might; hence they command no impossible things; but the will of Christ is so crosse to a carnal heart, that 'tis impossible man of himself should submit to it: But the Lord doth it for this end, that the soul should then come to Christ in its need, that he would do *all the good pleasure of his will*, and now the Lord himself reigns, and

and that gloriously, Ro. 8. 1, 2. *For the law of the Spirit of life which is in Christ Jesus, hath made me free from the law of sin and death; Acts 5. 31. A Prince and Saviour, to give repentance and remission of sins.* It is part of his Princely power for to give remission of sins; both in turning from sin, and to God, and all the wayes of God, and now you exalt him when he is thus set up: 1 Cor. 4. 20. *The Kingdome of God is not in word, but in power.* The power of Christ Jesus is come into thy soul, and the soul is under the Kingdome of the Lord Jesus, when it doth lye under the mighty power of the Lord Jesus Christ, 2 Thess. 1. 11, 12. *We pray always for you, that the Lord would work and fulfill the good pleasure of his will, and the way of faith in power, that Christ may be glorified.* Yea, thus is Christ glorified, when God omnipotent reigns over in and unbelief; & when the Lord doth this, not only the Kingdome of God is now come, but the Kingdome of Christ in glory is come; there is many a poor soul thinks Christ rules him not, because he cannot do this nor that, because he finds his heart unable, & unwilling for to submit to the will of Christ; I find no strength at all, said the soul, and I go to Christ and find not strength conveyed, and now he thinks he is not under the Kingdome of Christ. I answer, that is not the question; but hath the Lord made thee willing in the day of his power? when the soul doth lye under the power of the Lord Jesus Christ, when the soul doth lye like wax before the Lord Jesus; when the soul saith, Lord there was never any change of my nature; the good Lord change it, and there be any change, the good Lord increase and stir up the graces of thy Spirit in my soul, and do thou lead and guide me. Brethren, the Kingdome of Christ is come to this soul: John 5. 40. *You will not come to me for life; He doth not say, you do not quicken your selves; ye cannot come to me, but will not; here is their will, they will not come to Christ for life, Rom. 6. 19. You have yeelded your members servants to sin and Satan, ye yeeld up your selves servants to righteousness and to holiness, Psal. 119. 5, 6. Thou hast commanded that we should keep thy precepts continually. Oh that my heart were directed to keep thy precepts continually! Oh that my heart were directed to keep thy statutes! When a Christian is grappling with his own heart, ye will never be able to overcome the subduednesse thereof; but when ye bring them to the*

Lord Jesus Christ, that he would take a course with them. 1. Now ye please Christ. 2. Ye take a sure course to have the will of God done, he being in office for that end; for *Him hath God exalted to be a Prince and Saviour to Israel.* When the soul doth look up to the Lord Jesus, and lye under the power and Spirit of the Lord Jesus. 3. You now make the yoke of Christ sweet, and his name glorious; nothing glorifies Christ so much as this, when Jesus doth work in a Christian, now the kingdom of Christ is come to the soul, and that in power.

But now when men will not submit thus far to Christ: 1. They can do nothing, but will not come to him, on whom God hath laid salvation; you say, you cannot understand, nor edifie by the Sermons ye hear, and you cannot part with your lusts. Ay, but now this is thy condemnation, thou wilt not go to a Saviour that he may reach thee and help thee, when men will not have the Lord Jesus to reign over them: or 2. If men do come, they will not come to him where he may be found; but say, I can do nothing; Christ must do all, and so neglect the means wherein he will be found: or 3. Will submit and come in means to him, but not then at the speciall time when He is to be sought, and may be found, viz. in time of temptation. But then forget and forsake him, and cry not *Hosanna*: Lord, now save, now help me against this lust: When temptation comes, when passion and pride come, do you now go to Jesus Christ? When the world begins to draw thy heart away, dost thou say that, Lord I have prayed this day against this sin, and Lord I have no strength against it, now Lord help me? but here is the misery of the soul, it doth not go to Christ, and by this means live in complaints all their life-time.

If lastly any thing be to be done, they will do it themselves, as Paul, Gal. 2. 12. Not but that a Christian should put forth himself, a Christian is not a dead-hearted Christian at all times, but the grace of God which comes from Christ, doth act the soul in a continuall dependance on Christ; and where Christ acts not, there Satan doth. Now I say the Kingdom of God is come, when the soul doth submit to the stream of the blessed Spirit of the Lord, that the Lord may guide it. Oh beloved, here is the skill, that poseth the Angels how to tell you; so to yield your selves to Christ, as that Christ may come, so to abide in the stock, that all your fruit may be from him:

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So to lye under the Lord, as that the stream of the Spirit of life may fall on thee; so to be implanted in the Lord, as to fetch life from him, and bring forth fruit to him. But try this course, submit to the will of the Lord Jesus, be nothing in thy own eyes; and if the Lord do give thee anything, blesse the Lord for it; if any strength against thy sin, be vile in thy own eyes, and try and see if ye find not the Kingdome of God, the glory of Heaven come into thy soul. Oh the light, life, prayers you might have, the heavenly conference ye will have together, that it would do a mans heart good to be with such a Christ; that those that are with you might say, Verily God is in this man; verily there is joy in heaven when the Saints keep in this frame.

4. When the soul yields thus to the will of Christ for Christs ends; for such is the subtil wretchednesse of mens hearts, that men would have Christ glorifie himself; that he may glorifie and honour them; like *Simon Magus*, that would give any money for Apostolicall gifts; that he might be some body that way also: Now if a man shall submit, go to Christ for gifts and parts; that to set up another King, to advance a mans self; and so as to sin and the devill, and Christ must be made a servant for this end; He is now no King: like a Rebelle that is not content, that thousands of the Kings Subjects should serve him; but he will have the Prince serve him also. Every man will say, this doth utterly overthrow the Kingdom of such a Prince. When a man shall secretly fight against the Lord, and be for himself; and for the devil and sin within; When a man shall make all the creatures serve him, the soldiers of his army; meat, drink, and outward comforts, this is a marvellous thing. Ay but when a man shall make Jesus Christ, & God himself, and profession of Christ, make these to serve him, to raise up his name, this the Lord takes very ill.

Only this I would adde; when the soul doth look at Christ with a single eye, that Christ is sweet and precious, and lyes under the blessed Spirit of Christ for this end; and now looks up to Christ, that he may submit to him with a single eye, that the name of Christ may be glorified by life, and death: true it is, self will be in every duty, and so is contrary to the Lord in all, and not for the Lord. Yet though it be thus, there is another thing in the soul that is wholly for God and Christ.

Christ: and hence seeks that he may do his work; his heart loves him, and so seeks him; and he begs it with many tears. Oh that my children might serve and love this God; nay, that all the world might see, and blesse, and admire this God; and the Lord enlargeth his heart herein, *Psal. 72. 19.* and truly now the Kingdome of God is come to thy soul, *Rom. 5. 17.* As sin and Satan do reign by death: So Jesus Christ doth reign by life to eternall life. *Match. 25. 14.* He is the true Subject that improves his Talents for the King: Christ will subdue all his to himself, *Psal. 66. 3.* Through the greatnesse of thy power, shall thine enemies submit themselves to thee. *Rom. 14. 17.* For the Kingdome of God is not in meat and drink; but in righteousness, and peace, and joy in the holy Ghost. When a man shall be picking fault with things, & this and that offends him; get ye gone, the Kingdome of God consists not in that. But when the soul do's go to the Lord, and maintain his peace with God, and love to the people of God, and joy in the holy Ghost, here is the Kingdome of God: He that serves Christ in these things, the Kingdome of God is come into his soul.

He that thus submits to the Lord Christ, he must first be a man weary of his own counsels, and must loath himself: When the Lord hath wearied a man of his own wayes, he sayes, What am I, that the Lord should shew me any mercy? And when the Lord calls him to any service; Lord, What am I, that I should now pray to thee? Bless the Lord, when the Lord doth keep thy heart in this frame; but now when men will honour Christ, and yet *Sauil*-like have Christ honour them: Many poor creatures they think it a credit to be in Church-fellowship, and they will seek to know Christ, that they may attaine Church fellowship, and have honour, but know it, till the Lord do pull down thy base ends, and make thee loath thy self, and so to submit to his blessed will; truly till then, the Kingdome of God is not come to thy soul: Think of these things, for if the Kingdome of God be in our hearts, then look for good dayes; Brethren, let *New-England* be confident of it: but if this be gone from the soules and hearts of men and women in their severall families and places; though they may have the outward Kingdome of Christ, yet the inward Kingdome being not set up; I say no more but what he said, Go to *Palestina* and *Bohemia*. Certainly, if they had not cast off the Lords government, they

they had never seen those lamentable dayes; they had outward Ordinances; Oh, but here was the thing; the inward Kingdome of the Lord Jesus Christ, and subjection to the will of the Lord Jesus, and to be for the Lord Jesus: this the Lord saw, was not in them, therefore the Lord hath left them to be lamentable spectacles. Therefore dear brethren. I do beseech you, pray and beg for this Kingdome: Thou sayest, I fall short of this; Know this Kingdome of God is at first like a grain of Mustard-seed, some little lying under the will of Christ; if it be in truth, blessed be God for it; The Kingdome of God is come, and the soul doth weep and mourn after the Lord, that the Lord would bring every thought into subjection.

Know it, the Kingdome of God is come to thy soul; and know it, thou hast Jesus Christ at the right hand of God the Father, interceding for thee; therefore, go home and blesse the Lord, and wonder at his grace, that hath translated thee from the Kingdome of darknesse, to the Kingdome of his dear Son: If the Lord hath let thee finde the beginning of these things in truth, go home, and blesse the Lord for it.

2. Try when the externall Kingdome of Christ in his Church is cast off; for we told you, this was Christs kingdome. 'Tis called the Kingdome of Heaven, *Matth. 23. 1.* And 'tis it which the Lord gives up at the last day to God the Father: and hence, *Mat. 8. 12.* the members thereof are *The Children of the Kingdome*; and hence we read of the rulers and governours of it; and the keys, not only of doctrine; but of power and jurisdiction committed by Christ Jesus to it, punctually exprest in Scripture.

Now we know, in the Church there is a three-fold power of Christ in Government: 1. The supreme Monarchicall absolute power of Christ, in and by his Ordinances. 2. There is some derivative power of the Church from Christ joyntly together. 3. There is a Ministerial power of the officers of the Church it self. Hence the Kingdome of Christ is overthrowen when these three are when this three-fold cord is broken by the sons of men; and if whole *America* cast off these, or any of these; she they fall to bondage; and if particular persons in Churches do, the Lord will do the like to them much more: *1 Kings 9. 4, 5.* When *Solomon* had been praying much, the Lord tells him; *If he would walk before him as David*

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vid his father had done, to keep his statutes and obey his commandments; then he would be a God, making good his promise; but if not, then the Lord would cast off him and that place. So Zach. 14. 17. And it shall be, that who so will not come up of all the families of the Earth, to worship the King the Lord of Hosts; even upon them shall be no rain. The Lord is quick in his judgements; and will spare none.

1. There is a supreme power of Jesus Christ in his Church and Ordinances thereof, Isa. 9. 6. The Government is on his shoulders; it is true this power is on others also, but he is the main, Heb. 3. Moses was only a servant in his House, Christ as a Son. The guidance of all things in the Church doth lye chiefly on him, or else it would never be carried along. Christ is a Son, and that in his own House; into whose hands the supreme power of guiding, and ordering all things in the Church of God is put; the experience of Gods Saints and People doth find another power, which shewes that the Lord Jesus hath, and doth exercise a mighty power in the Ordinances of his Worship; the supreme and kingly power which he exerciseth in the hearts of his people.

Now cast off this kingly power, the Lord himself is cast off; I speak not immediately as in the internall Kingdom, but mediately. And for this, the Lord will bring into bondage, Luk. 19. 17. Those mine enemies, saith Christ: which would not that I should reign over them; bring them hither, that I may slay them; which is meant of the Lords external administration by his servants.

Quest. When is this done?

Ans. 1. When men impenitently break Covenant made with the Lord. Especially in his Ordinances of cleaving and submitting to him therein, and remain so with impenitency.

This is the main and first Original of all the rest. Now it is manifest, the power of Christ Jesus, the supreme power of Christ is cast off; for a man do's profess by this, that not the will of Christ; but his own will shall rule him; Christ shall not be Lord, but as they said, Jer. 2. 31. We are Lords, we will come no more at thee. When the League and Covenant between Prince and People is broke, then he is cast off from being King; this is certain, the Lord never did receive any people to himself from the beginning of the world to this day, but he hath done by some Covenant: Nor never any people took the Lord

Quest.
Ans. 1.

Lord to be their God, but by some Covenant, they bound themselves to the Lord. Whereby they were either made his people, or continued to be his people, and he their God; but I cannot now stand to clear this. Now look, as when the Lord breaks his Covenant, he casts them off from being his people; (though this he never doth to the Elect) So when people break Covenant with him, they cast him off as much as in them lies, from being their God; they do as much as in them lyes, make the Lord to be no God. You shall see therefore, *Hosea* 10. 3. *They say, we have no King; because we feared not the Lord.* It is the speech of Conscience, and that at a sad time, wherein they did not fear the Lord; *They have spoken words, swearing falsely, and breaking the Covenant.* In their time of Covenanting with the Lord, there seemed to be much sorrow and humiliation; yet in these very Covenants, *Hemlock* did spring up, and hence captivity came. Many times the Covenants that are made, there is such outward seeming Calvary, that not only men, but the Lord speaking after the manner of men, He thinks certainly these Promises, these Covenants will never be broke; yet they are broken, *Isa.* 65. 8, 9, 10. *I said, surely, saith the Lord; This is a people that will not lie.* Such profession, and such acknowledgements, &c. so it is said; *In all their afflictions, he was afflicted, and the Angel of his presence did redeem them: But afterward, they rebelled, and vexed his holy Spirit: They cast off the Government of the Lord, they would not be under the bonds of the Lord, and so he was turned to be their enemy; this is that which brings captivity and bondage, Jerem. 2. 14, 15, &c. Is Israel a servant saith the Lord? ye shall see the reason why he was so; I have broken their iron yoke, saith the Lord, and I have burst thy bonds, and I have planted thee an hble Vine; yet hast thou degenerated: and this is that which doth make them vassals or slaves. And in truth you never see Churches laid desolate; but when that time comes, men shall see, and shall professe it. When other Nations shall ask; Why hath the the Lord dealt thus with his people? The answer shall be clear; They have broken the Covenant of the Lord. When many miseries come upon particular persons, what is the cause of it? then remember the Covenant thou hast broken with the Lord. *Isa.* 24. 5, 6. *They have transgressed the Law, speaking of the whole earth; And they have changed their**

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Ordinances, and broken the everlasting Covenant. A people that might have had everlasting mercy, they would not submit to the Lord; they have broken this everlasting Covenant of the Lord: Now what followes? *The earth is defiled under the inhabitants thereof;* and hence heavy things that are there written, shall befall the whole world; It is a sin that defiles the earth men tread on, and the houses men inhabite in, for it is a sin against most light: They which make Covenants have a great deal of light, and also most will. And that do's aggravate a sin; when the whole heart, as it were, do's give up it self to a lust, and breaks hereby all bonds. And it is a sin that men might avoid, if they would be watchfull against: For it is a sinfull thing to make a Covenant of impossible things, therefore it lyes heavy on the conscience of men afterwards; I might have been better, & might have walked better; Nay, it is a sin that do's destroy the Law of the Lord: this sin it do's destroy the very will of Christ. Had'st thou never been bound in Covenant; had'st thou laid by this Covenant, the wil of God had been kept whole. As cords not used, are kept whole; but when broke, are utterly spoiled. When a man do's bind himself by a Covenant to the Lord, and then break it; he do's as much as in him lyes, to destroy the Lord from being King.

'Tis true, the Saints and people of God may be said in some case to break Covenant, but yet they never impenitently break Covenant with the Lord; they may break Covenant with the Lord very often. but yet it is with them as those in *Judges 2. 1, 4.* When the Angel of the Lord came to them, and they were under grievous sad bondage; saith he to them from the Lord: *I have brought you up out of the land of Egypt, and I have broke your bonds; and I have said, I would never break Covenant with you: & I said, you should make no League with the Canaanites, but ye have not obeyed my voyce; why have ye done this?* And all the people heard this; and it is said, *All the people wept.* Doubtlesse some were sincere, though happily many were full of hypocrisie; and so the sincere heart laments it, and renews his Covenant. The poor soul hath nothing to say many times; though the Lord should bring never so much misery on it; yet the soul stands weeping before the Lord, that it hath broke the Covenant of the Lord, and made void the Covenant of the Lord; yet the Saints they never break it wholly, they never depart wholly from the Lord.

Now when a people shall impenitently break Covenant, as hath been said : that men can study arguments, how to nullifie Church-covenant ; nay, worse when in Covenant, then ever before ; and the businesse is, they are loath to be in bonds ; when men shall grudge the truth of the Lord, others if their judgements be not set against it ; yet notwithstanding, in deed and practice, they live as if they had never been in Covenant. Once they were a pleasant plant ; but now they are degenerated, as the Lord doth there complain. Beloved, when it is thus, the League between the Prince of peace, and the Church is broke ; they do as much as in them lies, seek to cast off the Lord from ruling over them.

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2. When there be additions made to the Ordinances of Christ, by humane ordinances and inventions of men ; let any set up new ordinances, new inventions of men, they set up new gods ; and they do as Subjects set up new Kings, which is indeed to pull down him that was, and so they do to Jesus Christ ; they do deny the supreme headship of Christ, and his authority over them ; though it may seem a small thing, yet thus it is : And hence ye shall observe *Jeroboams* calves, though they worshipped the same God which was at *Jerusalem*, varying only in circumstance ; yet the Lord professeth, that they had set up new Gods, and so indeed did pull down the true God and his government from over them, and this brought bondage. And hence, *Col. 2. 18, 16. Let no man beguile you of your reward with a voluntary humility, saith the Apostle, and worshipping of Angels, intruding into those things which he hath not seen, &c,*

Whatsoever pretence be upon the inventions of men, take heed of that ; if it be the inventions of men, in *Vers. 19. and not holding the head* ; the very headship of Christ is denied, and the ground is this ; To say that Christ is not a sufficient means of salvation, of saving his people, and ruling his people ; it is to deny the headship of Christ ; and likewise to say, that Christ hath not appointed for his people sufficient means for that end ; is to say, that Christ is not a sufficient means to rule his people ; and he that shall say, Jesus Christ is not a sufficient means, he do's deny the headship of Christ. Now to set up any inventions of men in the worship of God, to be a means to carry the heart to God, is to say, that Jesus Christ hath not appointed sufficient means for that end ; and therefore

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fore he is not a sufficient means of guiding, and saving, and ruling his people. Nay, this I will adde ; let there be any invention added to the worship of God, that's meerly the will of man ; nothing else, but only this I would have ye do it ; they are such things as do neither make a man better nor worse, but only use them, and ye are commanded to use them, and nothing but the will of man : This is to set up a new Christ, and to pull down the power of Christ Jesus, to submit herein to the authority of man, meerly because of the will of man, that there is nothing seen but his will : There is (it may be) neither good nor hurt in it ; It is to make that man a God and Christ ; it is peculiar to Christ to do it, and this do's pull down the Lord Jesus Christ from his throne ; when there is adding to the worship of the Lord. I need not suppose speak any thing this way ; Only remember to be watchfull against this ; when the Lord doth send tentations this way into Churches, or into any place ; be watchfull against new inventions of men to be added or made, they are very sinfull ; and if ye ask me when we shall look for such times ; I need not go far from my Text.

It is said, that *Rehoboam and all the people walked in the worship of the Lord three years* ; but in one year, *Rehoboam and all the people* fell off from the worship of the Lord. Otherefore take heed of this, when the temptation comes : 1. When the Lord bows the hearts of those in authority, men of eminency to fall this way, then multitudes follow ; as, *vers. 1. Rehoboam sinned and Israel with him.* 2. When persecution ariseth for the truth, *Gal. 5. 12. They must be circumcised to avoid persecution,* 3. When mens hearts are fastened with the Ordinances of God, and weary of them ; when the Ordinances of the Lord Jesus Christ, men find no benefit by them, the heart of man will then be making out after some thing of its own ; then we must look for Apostles, Prophets, and Evangelists, and this curiosity, and the other nicity ; then a conceit and imaginary picture of a mans own, is more beautifull than all Gods Ordinances besides, and all Religion is placed there ; it may be in extending too far any Ordinance it self, though it may seem little at first ; yet when it is thus, then look for evil times.

3. When as a people seek to abolish and destroy any Ordinance of Christ, but especially if on this ground ;

either because of some outward evill they bring with them, in the fruition of them, or hope of some outward good they shall receive by casting them off, or because of no good they reap by the enjoyment of them: Whensoever ye see this, that they are cast off on this ground, then look for bondage; for it will come on whole Countreys in generall, and on particular persons: For Jesus Christ is in his Ordinances, and his Throne is not only in Heaven among the Angels; but, *Isa. 9. 7, 8, 9. He sits on the throne of David*, among his Church and People; and pull these down, you pull down Christs throne, *the Prince of peace*; when ye pull down his Ordinances. *1 John 2. 19.* there were many that did seem to be for Christ, and yet against Christ, this is one sign by which he notes them; *They went out from us, for they were not of us: that it might be made manifest they were not of us.* Now I say, when men shall pull down the Ordinances of Christ, and withdraw themselves from the communion of Saints; and when it is for one of these ends, in regard of some outward evill that the Ordinances do bring with them, or some outward good they shall get by casting them off; then certainly look for bondage. As a Prince that hath one near him, he may attempt change of things in State; but when he is set a work by a forein State, and is a prisoner to the *Pope* or *Spaniard*: Now he is reall to root out the Prince; and this provokes.

So here many times a Christian, he may in conscience speak against some of the wayes of the Lord, and this may be the condition of the Saints and people of God, and they may speak it in conscience; and this may be tolerated, when it is for want of light; nay, they may through stubbornnesse of spirit, cast off Ordinances; but when now it is for this reason, though he hath indeed his colours for it; you shall, saith Satan, have this gain, and this ease, and these conveniences; and what do you do with Ordinances? and now a man begins to find our arguments; and saith, Satan, If ye attend to the enjoyment of Ordinances, here be these miseries, therefore away with some of Gods Ordinances at least. Oh, brethren, when it is thus, that there is this secret pension from the world, that now had the Lord Jesus, the honours of the world attending on them, then they could make much of them; but because they come with poverry, therefore they can

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can plot and speak against them, and in time come to cast off the Ordinances of the Lord Jesus; It is certain the Lord hath bondage for such soules, and you will certainly find this true one day. *Mal. 3. 14, 15.* The people, they say; *What profit is it that we have served the Lord, and that we have walked mournfully before him?* and hence, they forsook the Lord; Hence, *Chap. 4. 1.* the Lord threatens, that *He will burn them up, both root and branch.* The Lord hath consuming fire for such one day.

The Ordinances of the Lord were too costly for you. *Mark 12. 7, 8.* *The Lord hath his Vine-yard, he lets it out to husbandmen, and he sends for the fruit; and at last the Son himself comes to call for fruit. Now say they; Here is the son, let us kill him.* Why, what is the matter? out of gain, that is the businesse; *That the inheritance may be ours.* Here is this gain to be without them, and therefore to cast off Christ: *What will the Lord do to these husband-men? he will take away his Vine-yard from them, &c.*

It is the speech of *Luther, Venter in omni religione potentissimum Idolum*: When the Belly is served, Christ must be destroyed. Men may have this quiet life without these Ordinances; and hence men bear a privy grudge against the Ordinances of the Lord, because the belly is not served. Look as it was with the Jews; they looked for a glorious King to come to them, and Christ came; and though they were told of it before; when he came, he had nothing but his Crosse; and he tels them, *If they will be his Disciples, they must take his Crosse.* But now, because he came not with pomp, but only with his crosse, this is the great reason, why to this day the Jewes do set themselves against the Lord Jesus Christ; the Crosse came with Christ, that's the cause of it: So when men shall look for great things from the Ordinances of Christ, and when they come to enjoy them, they meet with nothing else but Christ and his Crosse, and disappointments, and desertions; when they meet with this, then Christ is cast off, and they professe he is no King, and *Cesar is our King*: and if we take this man to be our King; the *Romanes* will ruine us.

I know it is a hard trial for a man to be put to such a strain; for the Lord to advance the price of his Ordinances at that high rate, that all must be parted with for the enjoyment of them. But yet notwithstanding, he is for ever unworthy to have the Lord Jesus to rule him,

that shall therefore make him a King as they did, *John 6*. He was their Cook, therefore they made him King. Therefore this I say, take heed of disputing against, or denying, or nullifying, not only outwardly, but in thy very heart secretly, any of Gods Ordinances: for that the Lord complains of his people, that *their hearts went after their wickednesse*. Oh take heed of doing thus against any one of Gods Ordinances, because straits do attend on them: It was the speech of David, *Pf. 119. Thy law is pure, therefore thy servant loveth it*. Suppose thou shouldst never get any good by any of Gods Ordinances; yet *thy law is pure*, the fault is in thy own heart; and certainly the Lord he will remember, as there he speaketh, *Jerem. 2. 2. I remember the love of thine espousals, when thou didst follow me in a land of barrennesse, in a land where there was no water*. Thy life shall be precious to the Lord, that shall follow the Lord in all afflictions; yet thy heart doth cleave to the Lord, and follow the Lord in all his Ordinances; therefore this is that I would say, there are many wants now in the countrey; But yet notwithstanding, let the people of God get neer to Christ; *speake often one to another*, and find out wayes and means to pay your debts, and lye down at the feet of the Lord Jesus, and be content if the Lord will have it so, to be nothing, be content thus; and though thou dost not find any benefit from the Ordinance of the Lord as yet, yet notwithstanding loath thy own heart, but love them; yet seek after the Lord, and look to the Lord in them. And this is certain, the Lord hath blessings for his people; not only in this life, but as he there speaketh to his Disciples, when they say to him, *Lord, what shall we have?* saith the Lord to them: *You that have followed me, you shall sit on thrones*. But take heed of this, if once ye come to slight Ordinances, and cast off Ordinances, because of these straits and wants, and so forth: And what are your Ordinances, &c.? and a generation of men risen up (I think Christians should send forth their groanings to the Lord, that the terrour of the Lord may fall upon them) they deny all the Ordinances of the Lord, and the Spirit must teach us only. 'Tis true, the Spirit must do it, but will ye therefore take away the means? and hence, the very Scripture is made an Alphabet for children, and so they do destroy the Ordinances of the Lord. Beloved, if it be from this principle, take heed of it; for if it be, ye will certainly find bondage.

4. When men do not thus pull down the Ordinances, the throne of Christ; but drive the Lord Jesus away out of his Ordinances, (though they have his Ordinances with them) by their secret defilings, pollutions, spiritual pollutions of the glorious Ordinances of Christ; this the Lord frequently complaineth of in *Jerem.* and *Ezek.* The very great reason why the Lord did leave his Temple, where their fathers did praise the Lord: they had polluted and defiled it, that was the reason of it: They had driven the Lord away from his throne, and this doth pull down the princely power of the Lord in his Churches. I know, there be many sins and defilements; and the sons of men have hidden wayes of polluting the Ordinances of the Lord, that a man shall sit under all the Ordinances of the Lord; and as it is said of Mount *Gilboah*, not any dew fall upon him; never see good, when good comes; the Lord is not dear, that is the reason of it. Oh, thy secret defilements of the Ordinances of the Lord, have driven the Lord far from you. There are many, I shall only name three principally, that there may be a little heed taken of them.

First. When there is a secret contempt grown upon a mans spirit of the Ordinances of Christ, attended with a secret wearinesse of them; this doth now pollute the Ordinances of the Lord, and this doth drive the Lord from his Ordinances: *Mal. 1. 7. Ye have offered polluted bread; wherein have we done it, say they? this was the cause of it; Ye say, that the Table of the Lord is contemptible;* the meaning is, you do despise my Table and Ordinances, and so now do despise me too, and so ye do vilifie and contemne the Ordinances of the Lord: Therefore saith the Lord, in the conclusion of that *Chapter, vers. 11. From the rising of the Sun, my name it shall be known.* As if he should say, I am not bound to you, I can have a people, among whom my name shall be great; For, saith the Lord, *I am a great King.* If one should have asked men in those dayes what good is in your sacrifices? what great glory can ye see in them? the Saints can see a great deal of glory in mean outides: Now when this is wanting, the name of the Lord is polluted, and so the Lord driven from his Ordinances. *Heb. 12. 15. Take heed, lest there be in any of you an evil root of bitternesse springing up, and many thereby be defiled.* When men do live in secret lusts, or open profanenesse; a man that hath a profane heart, such a heart as

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doth contemne the portion of mercy the Lord doth offer to him; who like *Eſau* did ſell his birth-right for a meſſe of pottage.

2.

Secondly, Unbrookenneſſe of heart in the enjoyment of Ordinances, when men live nor in a daily ſenſe of the extreme need they ſtand in of mercy; *Iſa. 66. 1, 2. Heaven is my throne, and the Earth is my foot-ſtool;* Now obſerve what the Lord doth there ſpeak, *To him will I look that is poor in ſpirit & contrite;* ſuch a poor ſoul, ſaith the Lord, will I look to; and to theſe are oppoſed, ſuch as have not ſuch hearts, but do look only to the Ordinances of the Lord: Now, ſaith the Lord to ſuch; *He that offereth a lamb, is as if he cut off a dogs neck; and he that offereth incenſe, as he that bleſſeth an Idol.* Theſe were a people that did plead for the Temple of the Lord, and had the Ordinances of the Lord according to his command; but here was their wound, they were not broken under the Ordinances of the Lord: This you ſhall find, the Saints have many ſins and wants under the Ordinances of the Lord: but little does the world know their groanings before the Lord; and the Lord hath mercy for ſuch ſoules as are ſenſible of their need they ſtand in of the Ordinances of the Lord.

But now when men have found the Lord in an Ordinance ſubduing ſome particular ſin: there are other ſins remaining in their hearts, and they ſtand unremovable in their hearts; and hence, are the ſtrongeſt and deareſt of all the reſt: Now, I ſay, when men having theſe ſins, and knowing theſe ſins in their hearts and ſpirits; when as, becauſe I cannot ſubdue theſe ſins; and they have attended on the Lord in the uſe of meanes, and the Lord helps them nor; and becauſe, they hope to be ſaved at laſt for all theſe: Hence they come to a truce with their ſin, and never go mourning to the Lord; nor ſay, the Lord hath begun to ſubdue ſome of theſe luſts: Now Lord, go on, but the ſoul is at truce with his ſinnes. Beloved, if there be any pollution of the Ordinances of the Lord, here it is; that men come with unbroken hearts to the Ordinances of the Lord; that never feel your need of them, & wounds and ſores that are in your hearts, that men do ſtand with thoſe very ſins, that they think they cannot ſubdue; and becauſe, they cannot eaſe themſelves of them, therefore they give way to them. When men

men keep these sins with unsensible hearts of them, ye do resist the holy Ghost, ye feel not your need of the Lord; therefore ye keep your sins, and your woes you shall have for them.

Thirdly, Where there is a spirit of unbelief, that there is not a seeking to Christ Jesus, to wash away the pollutions of his heart and life, in his attending upon the Lord in his Ordinances. *Tit. 1. 15. To the unbelieving nothing is pure; but even their mind and conscience is defiled. Exod. 30. 29. It is said, Every thing that touched the Altar, was clean; and hence, without this, all is unclean: When a poor soul shall come to the Lords Ordinances, and prepare himself before he come; and in all, it hath many weaknesses, yet it doth leave it self with Jesus Christ; every thing that doth touch this Altar, is sanctified, and is not polluted. But now when men shall enjoy Ordinances, and make no great matter of sins in Ordinances; especially if secret: such is the venomous nature of sin, it doth defile the earth a man doth tread on: Now when men shall have these sins, and know them, and yet never leave themselves with Christ, and lay themselves on this blessed Altar by faith; they do pollute the Ordinances of the Lord,*

Fourthly, When the soul doth not so openly, manifestly drive away the Lord; but when men shall come to the Ordinances, and never come to the Lord Jesus in them; now the Lord is cast off. A great Prince that comes to a mans house, though he be not driven out of doors; yet if not attended on, he accounts himself cast off. The Lord Jesus Christ is in his Ordinances, *Ezek. 48. 35. The Lord is there; the Saints, they come to God in them, and are carried to him by them: Therefore, as said, Acts 10. 33, 34. Now therefore, we are all present before God, to hear all things that are commanded thee of God, and Psal. 84. 7. Every one of them in Zion appeareth before God. Now the Saints and people of God, when they do thus come to the Lord, they find many difficulties to break through, a vally of Baca. Sometimes their heart is turned from the Lord, and sometimes God is turned from them: so that now, the Saints when they do come to the Lord in his Ordinances; They go through the vally of Baca, that they may see God in Zion. But now, when men do never break through difficulties, but give way to a sluggish heart; when it is thus*

thus with a people, it is certain the Lord is now cast off; and ye do as good now as live without Christ in the world. *Amos 5. 21.* saith the Lord, *I hate your new Moons, and Sabbaths; For these forty years ye never sacrificed to me,* vers. 25. Did they not sacrifice those forty years to the Lord in the wilderness? It was the very thing they came out of *Egypt* for, that they might sacrifice to the Lord: Yet saith the Lord, ye did not sacrifice to me; truly here was the thing, they did sacrifice, but to enjoy communion with a God, that they did not; the Lord he saw none of that, and this is the frame of many a man, ye never heard a Sermon; ye never broke through your difficulties to come to a God in Ordinances: therefore, in truth, though you had them, yet it is as if you never had them; because, ye never did enjoy the Lord in them.

Therefore, this is that I would say: Oh, Brethren, let the Saints, let it be the care of all the faithfull and people of God; the first thing that ye do, before ye come to hear a Sermon, or receive a Sacrament, or to any Christian communion, or other Ordinance of God: Before thou do'st come, indeavour it at least to bring thy soul to a God, to Christ, above all Ordinances, and break through the difficulties; heart is dead, and minde is blind, and God is gone; but yet break through difficulties, and wrestle with the Lord in Prayer, and then ye will find the blessing of the Lord. The great reason why we enjoy not that mighty presence of the Lord in his Ordinances, it is this; Men come to Ordinances, and would enjoy Ordinances, but they never broke through difficulties, to come to a God: When men shall come to Ordinances only, (& blessed be God we have the temple of the Lord;) truly this wil do you no good in the world.

5.

The 5th Degree of casting off the supreme power of Christ in his Ordinances; many times when the soul nor come to Christ, the Lord comes to it: Now then the supreme power of Christ is cast off, when the soul is unwilling or carelesse, to receive the stroke of the eternall power of the life of Jesus into his heart; but comes himself with some beginnings, some sips and tastes, and doth not lye under the stroke of the eternall Spirit of the life of Christ.

Look as it is with a company of Subjects, they are in some great Town, that stands it out against a Prince, if

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the Prince send to them, and they parlie with him, and they are thankfull for his gifts, and glad of his parly; but yet notwithstanding, they are unwilling to receive the Prince, with all his power to come into the Town; if they be unwilling to do that, and are leath to joyn sides against the other party, they cast him off from being King: So it is here, when men come to the Lord in Ordinances, the Lord he parlies with them, the Lord he sends promises, and they are marvellous precious things; and they have some taste of what the Lord do's send, and it is sweet to them; But now, because they have lusts in their hearts; the Lord saith, make warre against thy lust, and open the gates that I may come in: If so be, a man now out of secret love to his sin, he content himself with the promises of Christ; but the life of Christ, he cares not for that, he uses not all means that he may find that, the supreme power of the Lord Jesus is now cast off, and I know no difference between such a people and *Capernaum*; they did enjoy the Gospell of God, but now to entertain the Lord Jesus in his spirituall power, this they were loath to come to; therefore, saith the Lord, *Wo to thee Capernaum*; the mighty work of Jesus Christ in their hearts, this they never cared for, Saith the Apostle, 2 Cor. 10. 5. *The weapons of our warfare, they are mighty through God.* As poor things as you think the Ordinances of the Lord to be, they are mighty through the Lord: When Christians shall not be willing to receive this mighty power of the Lord Jesus Christ truly, now the Kingdome of Christ is cast off. *John 6. 49. Your fathers ate Manna in the Wildernesse, and are dead, that was outward Manna; but he that eateth me, shall live for ever.*

In one word thus; this is certain, a man never gets good by any Ordinance, nor the Lord Jesus doth never attain his end in any Ordinance, till there be an everlasting power and life of Christ Jesus communicated by the Ordinance. There, saith he, *God commandeth his blessing, life for evermore; mercy, for ever comforting; and light, for ever teaching; and humbling, for ever continuing:* and a man will never think he doth receive any good till he doth it. For if a man be healed of his blindnesse, and be blind presently again; what is he the better? So, if a man hath some flash of light in the Ordinance, blesse the Lord for it. The Lord quickens up the heart to walk with the Lord, Blessed be the Lord for it: Ay, but

but when the heart now shall lose that life, and strength which it had, (not but that a Christian do's lose to his feeling, but it will return again.) When he is a hearing, some affection, but he goes away dead as hee came: no, but when the Lord comes by his everlasting power and mercy, and life in any Ordinance; now Christ comes in his power, and now ye receive the King in his power, and Christ attains his end in the Ordinance. This is all that I would say, I do beseech you brethren, in the Lord Jesus Christ: Oh seek for this blessed life, everlasting life Lord, everlasting power Lord; beg for that, and seek for that, and pray for that, and weep for that; do not content thy self with sippings and tastings, look for everlasting life and power to come with the Ordinance; though means be weak in themselves, do not therefore vilifie them: Look upon the brazen serpent, what a poor thing was that to heal the people that were stung? yet the institution of Christ did put verue into it: So do thou attend on the Ordinances, and never be content, till thou dost find the Lord, and feel the Lord, and say as some have said; though I feel not the Lord now as I have done, yet I think I shall for ever blesse the Lord. Never be content till ye find the Lord bringing your heart to this passe, and then the King of glory, the Prince of peace is come; though ye find not the same power at all times, yet if ye finde that power which do's inure your heart for ever to blesse the Lord, here is everlasting power. Jesus is now come to thy soul; Ay, but when ye content your selves with some movings and beginnings; and sin and Satan as strong again as ever, and ye find not your sin wasting and consuming; in truth the Lord Jesus is cast off, and ye have not the end for which ye come to the Ordinances of the Lord. But then, ye are blessed forever when ye find this.

2.

2. There is a derivative power of Christ to the Church, joyntly considered together. *Mat. 18. 17. Go and tell the Church,* is the highest tribunal Christ hath on earth in the Kingdome of Saints. 'Tis Christs high Court of Parliament, beyond which there is no appeal to any higher power than the Church; and it cannot be meant of the Officers of the Church (which is the fairest interpretation.) For the case may be that there is but one Officer, and is he the Church? as also that he may sin, and not hear

hear of his sin, and must they leave him to himself, at least to judge of his sin? They power of Keys was given to *Peter, quia fidelis*, and the power to bind and loose to two or three gathered together in Christs name, *Mat. 18.* but these things are known.

For the clearing up of this, know that there is a three-fold derivative power, which the Lord hath given to the Church jointly, and not to Elders only: Which may be miserably abused, and so provoke the Lord to take it away from their hands till they know better how to use it; yet when 'tis used according to Christ, now not to be under the power of it, which is Christ, power delegated to it, is to cast off Christs Government. And I am confident, the bondage of all the Churches in Christendome, if ye examine the Churches, is continued, because the Lord sees hearts unwilling to submit to him in the government of Churches; and will continue it till Churches know how to use it, and men lye down to the power of it.

1. They have a power given them from Christ, of opening and shutting the doors of the Church, the Kingdome of God on earth: *i. e.* of letting in, and keeping out any according to Christ; into, or out of their communion: and this I conceive to be one part of the power of the Keys, committed to the Church: The chief office of which, is to open and shut; to receive in, and keep out according to Christ; and hence the three thousand were added to the Church, though the Apostles were guides therein: and *Acts 9. 26.* Paul would have joyned himself, but they would not accept of him; because, they were afraid of him. No body naturall or politick, but they have power to receive to them the usefull, & keep from them the hurtfull; so, much more Christs spirituall body. And hence, the Church of *Ephesus* is commended, *Revel. 2. 2.* together with their Angel, for trying those that seemed good, and were not.

Now 'tis true, this power may be miserably abused in opening doores too wide, or locking them up too long, or too fast; and in many sad disorders this way, yet there is this power. Now when men shall refuse Church-tryall, and so communion with the Church; and that not from sense of their unfitnessse and unworthinesse, or some other reason, which is in the sight of God

God of great weight; but from a carelesse contempt of Gods Ordinances, or Gods people; a man sayes, What care I for the one? and what are the other? and from a resolution never to grow better; they know they are not like to be accepted of them, and they are resolved they will grow no better; they think themselves as good as they, and from a secret unwillingnesse to come to the light, they know things are amisse, and will not be known of it; they appear better than they are, and hence they are loath to be seen and judged as they are: Certainly, this is to cast Christs power; and if continued in, the salvation of your soules is also cast off: *Acts 2. ult. The Lord added to the Church daily, such as should be saved. To the Church. i. e. not the universal Church, but visible Church, where it may be had; such as should be saved. Isa. 60. 14, 15. For the Nation and Kingdome that will not serve thee, shall perish; yea, those Nations shall utterly perish: Lamentable is the condition of many; not so much for not joyning themselves to the Church, as not seeking of the Lord for that mercy; that they may be first joynd to the Lord, and so to his people for the Lords sake.*

There are great heaps of people amongst the Churches here that do stand guilty of this, the Lord humble us for it; that content themselves to stand *Aliens from the Commonwealth of Israel, Eph. 2. 12. Strangers from the Covenant of Promise; having no hope, and without God in the world.* The Lord is slow to wrath; but there is a three-fold bondage. 1. Of sin and Satan. *Rev. 22. 14, 15. Let him that is filthy, be filthy still; Nay, though there be some beginnings, yet apt to fall back; because, not planted in the courts of the Lord.* And hence, *Col. 2. 5. Joying, and beholding your order, and the stedfastnesse of your faith in Christ, order and stedfastnesse are joynd together. 2. Of misery, Zach. 14. 17. And it shall be, that whosoever will not come up of all the families of the Earth unto Jerusalem, to worship the King, the Lord of Hosts; even upon them shall be no rain.* 3. Sadnesse, hence, *Isa. 56. 7. Even them I will bring to my holy Mountain, and make them joyfull in my House of Prayer.* To be joyfull in the house of Prayer, is promised to such as joyn themselves to Gods Covenant.

2. They have a power given them of binding and loosing; By admonition of any one, that being received in, shall sin against their communion, and the Lord in it; thereby to defile the whole body, and to provoke the
wrath

wrath of the Lord against the same ; and this is mentioned, *Matth. 18.* and by the Apostle, *1 Cor. 5. 1, 4.* and this is given to them, to use against whatever sinner or offender it be ; be he great or small, Prince or Peer ; if he be a brother, he is to lye down here : An admonition is an arrest and message from God, from Christ Jesus the King of Kings ; *Eglon* must come down from his throne, when this is brought.

Now I grant again, this power may be abused miserably ; as to admonish without conviction, or without compassion and love, but in heat and passion, &c. Yet this is part of Christs binding power in his Church ; which when 'tis done, 'tis bound in heaven.

Now when men come to that passe, that they do not only sin (for that the Lord pardons) but are grown to that height, that they cast off all reproofs, and Christ-like admonitions for sin : stept it may be in many tears and prayers before they came, and sweetened with the Spirit of mercy and terror of Christ Jesus in the mouths of his servants, this brings under bondage. 'Tis not sin so much, for this will be ; but when they cannot abide reproofs, they are iron morsels, cannot be digested ; and hence, sometime hide it, and twenty shifts, and half as many lies ; or if it be found out, defend it, and fall a fencing and thrusting, and try it out to the last, or extenuate it twenty wayes, that a beam is a mote ; and which is worse, their hearts rise and swell, and they bear a privy grudge against them, as if they were their enemies, because they tell them the truth ; when they should say ; *Let the righteous smite me. Exod. 2. 14. Who made thee a Prince and Judge over us ?* When *Moses*, the *Israelites* deliverer was raised up, he thereupon departs, and they lye under heavy bondage, when they cast off his reproof. It's true, a Saint may not for a time submit ; but yet it argues a height of spirit for the present, unfit for communion with God, and the Lord will bring them off, and humble them for their pride. *2 Sam. 23. 6, 7. But the sons of Belial shall be all of them as thorns thrust away ; because they cannot be taken with hands.*

A childe of God may have many weakneses, a hypocrite many excellencies ; but the tryall of them is, when they come to be arrested with a sad reproof, how they yield there, and that as unto God ; especially when confession shall either discredit their person, or make others question

question their grace. Snakes will not hisse nor sting, till rouch'd; a sheep will be led to the slaughter, and turn the cheek to him that smites: So should one poor brother do to another, when he comes to him in the name of the Lord; but not many that will so do, but resist and oppose against all reason.

3.

3. They have a power of Communication of good one to another, in way of edification, according to their places in this their communion: So that now, 'tis not only left in the hands of the Officers, but of the whole Church, and each Member in the Church; according to his place and ability, to edifie the whole, *Eph. 4. 16. From whom the whole body, fitly joyned and compacted together, by that which every joynt supplyeth, according to the effectuall working in the measure of every part, making increase of the body, unto the edifying it self in love.*

Members are not to stand like beautifull pictures in Church-windows, and as cosily Images in Churches; that have eyes, and see not, cares, and hear not; but they are to be living stones in Gods building; not only to build up themselves, but one another also, that so a man may not only get no hurt from communion of Churches, but he may get good indeed from the same. And if I mistake not, here is the wound of Churches: When Members seek not, and indeavour not the good one of another; and so have Ordinances and means of doing one another good, but exercise them not; or if they do, receive not the good they might hereby; but may say, and shall say at last as he, *Prov. 5. 14. I was almost in all evill in the midst of the Congregation: Sin prevailing, and sorrows by little and little, like water in a leaking ship, sinking the poor bark.*

Quest.

Quest. What are those means that are left to the Saints themselves, even private Members to exercise in Christian communion for men and women; and so you may see when these are neglected, or not improved, the power of Christ in his Church is cast off so far forth?

Answ.

Answ. 1. The first is, a Spirit of dear Christ-like love one to another, every one to all, and all to that again; being ready to expresse it self, in procuring the good of others as well as its own: This doth sweeten communion very much, and edifies, quickens, and encourageth a Christian in his whole course marvelously. *Eph. 4. 16. Making increase of the body, unto the edifying it self in love.*

Love

Love edifieth, 1 Cor. 8. 1. Knowledge puffeth up, but Charity edifieth. It's the joy of the Saints, and that which makes the Saints to bleſſe God in heaven; where, take any one ſingly, all joyntly beſides honour it, tender it, and ſeek the good of it; and that one bleſſeth God, and ſeeks their good more than its own again; and this is prophesied, Zeph. 3. 9. *That they may call upon the name of the Lord, to ſerve him with one conſent, to ſerve the Lord with one ſhoulder; to help one another ſpiritually and outwardly, where there be many griefs, and burdens which depreſſe the ſpirits, and make it unſerviceable, is removed: As, what is there that doth alienate the hearts of men more from God and his Church, but want of love? Now when mens love grows cold, that a godly man is not eſteemed whiles he lives, nor his death lamented ſo much as the loſſe of a ſwine. When people grow ſtrange one to another, and take diſtincts and prejudices; when they can ſie by the fire-ſide, and cenſure, and whiſper; and make offences, and take offences; and minds divide, and hearts divide; that if you aſk what ſuch a one is good for? the answer is; he is good for himſelf, and good to breed brawles, and divide a Church; A Kingdom divided againſt it ſelf, cannot ſtand; & therefore hereby you caſt off this Kingdom. Oh, Chriſtians ſhould pray for this, and mourn for want of this; and ſtudy peace, & follow it: It ſhould be death to differ, or ſide, or make a party, one againſt another.*

2. Earneſt prayer for the Church, & all in it beſides thy ſelf: and that with ſtriving with God, till an answer is given: *Stretch-out prayers, as they made for Peer. James Acts 5. 12. 5. 15. Confess your faults one to another, and pray one for another, that you may be healed. And ſo Jude 20. But ye beloved, building up your ſelves in your moſt holy ſaith, praying in the holy Ghoſt. This is a meanes to edifie one another, when there is enlargedneſſe of heart to pray one for another; Pſalme 122. 8. For my brethrens ſake, I'll wiſh thy peace. Sometimes a Chriſtian can do others little good; yet he will waſtle for him in his prayers to God: One knowes not the good comes hereby; if withall a man keeps a good Conſcience, making conſcience of his wayes. And 'tis one of the greateſt privileges that a man hath, when once he hath a ſhare in all the prayers of the Saints as his own; and*

it answers that *Quere*, What is a Christian the better for the liberties of the Church? *Matth.* 18. 19. *Again, I say unto you ; that if two of you shall agree on earth, as touching any thing they shall ask, it shall be done for them of my Father which is in heaven.* v. 20. *For where two or three are gathered together in my name, there I am in the midd^lst of them.*

Now when people are false herein to their brethren, and to their Covenant ; to their God, and to their own soules ; (for there is no one prayer thou makest that shall be lost ; but if it attain not a blessing for others, it shall return again into thy bosome.) When there shall be no heart to spend prayer, or shed tears for them, whom Christ hath shed his blood for ; now, you cast off the Kingdome of Christ.

Oh Brethren, consider of it, when there shall be many a soul in a Church taken by Satans temptations, and held in temptations, and ready to be overcome by temptations ; and it may bee, would not be so, but because thou dost not pray ; publick Ordinances, the ministry of the word, little good done thereby ; because thou hast no heart to pray. *Acts* 4. 31. *And when they had prayed, the place was shaken where they were met together, and they were all filled with the holy Ghost.* This is the reason, the hearts of thy children, servants, and fellow-brethren remain secure and unshaken by all the Sermons they hear ; nothing doth them good, nothing will pierce or penetrate their adamant-like hearts ; because, thou hast no heart to pray for them, or at least, not to purpose.

3.

3. Timely Exhortation ; when brethren are dead-hearted, and heartlesse in their Christian course. *Heb.* 3. 12, 13. *Take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God ; but exhort one another whiles it is called to day, lest any of you be hardened through the deceitfulness of sin.* Brotherly exhortation is a remedy against Apostasie of hearts ; for though a man cannot convince another, yet he may exhort him ; and 'tis to be done in season, whiles it's called to day, with due respect, and taking notice of what good there is, with much wisdom, and a spirit of humility, or else thou spoilest all thou meddest withall ; putting your selves in their estate, and with hearty unfeigned prayer, that the Lord would accompany the same with his blessing. *Heb.* 10. 24. *Consider one another, to provoke unto love and good works.* Look over the Congregation, and consider

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such a Brothers or Sisters estate; one is poor and low, another talling, another very much altered: Now in some cases, a private Brother may do more than a Minister; the Lord helps us, and stir us up to this work: Now when this is neglected, many soules are hardned.

4. Instructing and teaching one another, as occasion serves; Rom. 15. 14. *And I my self also am perswaded of you my brethren, that you also are full of goodnesse; filled with all knowledge, able to admonish one another.* They were able for to instruct and teach one another. Isa. 54. 13. *They shall be all taught of God.* What God teacherh thee, that do thou teach others; what thou gainest by hearing, or by praying, or meditation: by putting questions to others, sometimes to teach, and sometimes to be taught; and this do, if possible, in all occasional meetings, and worldly discourses; mix with it some sweeter truth that God hath taught thee. But now on the other side, when Christians shall meet, and a man is the worse for their fruitlesse discourse, no savour of any thing of God; let them meet never so long or often, walking or sitting, this is sad.

5. In Comforting those that be sad; 1 Thes. 5. 14. and 4. ult. *Comfort the feeble minded, and support the weak; wherefore, comfort one another with these words.* There are many sad hearts in Gods Church, and sad things are as wounds to a mans limbs, that make him halt or fall. Oh brethren, be much in this work, 2 Cor. 1. 4. *Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God;* That a soul may say, such a one came to me, and spake some few words to me; but they were as seasonable, as though the Lord had sent an Angel from heaven to speak to me, and of more worth, than if he had given me many pounds: But now, when this also is neglected, that one Christian hath not a word of encouragement to another, but dry and savourles discourse; this the Lord takes very ill at the hands of his people, that have received comfort from himself in the day of their sorrow and distresse.

6. Restoring a Brother fallen with a spirit of meeknes; Gal. 6. 1, 2. *Brethren, if any be overtaken with a fault, ye which are spirituall, restore such a one with a spirit of meeknesse:* Oh, how will a poor soul bless the Lord for such a Brothers prayers, admonitions, and exhortations, when

the Lord shall have brought his heart back again to himself; although before he did most of all disesteem and vilifie him.

Now, when these are not used, or not with a spirit of meeknesse improved, that a man never blesseth God for these; the Lord Jesus is pulled down from his throne, when not done according to the ability, time and place that the Lord affords. And this I wish, the Churches mourn not for another day: For my own part, I do adjudge my self before God and men, as most guilty of this, that I enjoy many sweet Ordinances, and we improve them not; and hence, the glory of the Lord fills not his Tabernacle, abides not on his Churches, either to draw others to them, or to make others abundantly blesse God for them.

Now here I will shew you the causes of this.

1. *Not gaining much in private duties, in Prayer, Meditation, Reading, and daily Examination of a mans own heart:* And hence they cannot do good, because they receive none, or very little themselves; they have not a treasure within, hence they can spend little, have no heart or ability to exhort, instruct, comfort: He that keeps not his shop, his shop will never keep him. As *Psal. 41. 6. His heart gathereth iniquity to it self, when he goeth abroad, he telleth it.*

2. *A low spirit, which makes a man to have low thoughts, and endeavours, I mean not an humble, but a narrow spirit, not enlarged to hold much, or to do much, hence it doth little.* As take a plain Countryman, he neither seeks or regards the affaires of the State in publick, because his spirit and condition is low; but Princes do mind and attend to the affaires of the Kingdome, to advance it; because their condition is high, and they know it. *Moses, he suffered reproach with the people of God, losse of all the honour and pleasure of Pharaohs Court; feared not Pharaoh, nor losse of life for their sakes: For, he saw that God which is invisible; like Saul, when once a Ringdome comes to be in his eye, he leaves off to seek the Asles.*

3. *Sloth.* There are *Thornes*, *Prov. 15. 19. and Lions*, *Prov. 26. 13. in a sluggards way:* There be many difficulties, businesse, occasions, and objections; when as if once he were resolved to break thorough them, then the work would go on: Like a man, when he is in his

warm

warm bed, he is loth to rise ; but when he is up, he would not be in his bed again, if he might be hired again to put off his clothes : I shall get no good, saith one, nor do none, saith another ; and when these businesses are past, and occasions over ; and at another time, I will seek God, and go about Gods work ; and thus a slothfull spirit hinders.

4. Want of Faith. 2 Cor. 4. 13. *We believe, and hence we speak.* Faith empties us most, and hence fills us with Spirit and Life of Christ Jesus ; hence Steven, full of faith, and the holy Ghost. A lively Christian, when he comes in another Christians company, it may be he knows not what to speak ; but he looks up to Christ, and says ; Now Lord, here is an opportunity in doing or receiving some good ; and therefore now Lord help.

5. Want of fear of God, and consolation of the spirit of God, from the sense of Gods love. Acts 9. 31. *They walked in the fear of the Lord, and consolations of the Holy Ghost :* the Church was edified by the consolations of the Holy Ghost. A man that's wounded, keeps within, and stirs not ; but when he is in health and strength, now hard work is his mear, he cannot live except he work. 1 Cor. 15. ult.

6. Not considering the shortnesse of our time of sowing. Heb. 10. 25. Whereas, if men were on their death-bed, they would wish, Oh, that I had walked more blamelessly, and fruitfully ; men care not for a comfortable reckoning as yet.

There are two causes why they receive no good.

1. From a mean esteem of the Saints ; looking on them as men, and not as an Ordinance of Christ ; their persons, prayers, and speeches. And this is a rule ; Men never gain any good by that Ordinance which they despise : if all were Scholars, Ministers, or Saints glorified, they could then esteem them. Hence, Eph. 4. 16. *Edifying is by love ; Making increase of the body, edifying it self in love.*

2. From want of being poor in spirit, and sensible of their extream need of Christ, continually in all means : Beggars will pick up crums, and watch for a word of encouragement. Isa. 11. 6. *A little childe shall lead the Wolf and the Lion ;* that is, when the Lord hath humbled the heart of a man. Oh, when a Christian

thinks none so poor and shallow, and heartlesse as I, and every one is better than I, however I need more than any: This soul will be glad to suck the brest; and the Lord will fill others with light and life, and his own bowels, to do such a one good. Whereas, else they are shut up, and they find no good conveyed to them by any of the Ordinances of the Lord, nor any presence of God in them.

3.

3. There is a Ministeriall power, committed from Christ by the Church to the ruling Officers thereof. I say, by the Church; for all power in the Church, is properly Christs, yet he nextly communicates it ordinarily to his Church, or multitude of Beleevers, to whom is committed the supreme power of the Keyes in his word, and a binding and loosing, as hath been shewen; and by this Church, this power hath been by Christs appointment, and still is, to be communicated to those that are chosen out of themselves, to be Officers and Rulers over them in the Lord, to exercise the power of Christ over them according to his will. Hence the very power of binding and loosing, opening and shutting, given to the Church, is also given to Peter and the rest of the Apostles, and the successors of Christs Apostles in Doctrine, sent of Christ, *John 20. 23. Whosoever sins ye remit, they are remitted; &c.* Because, though the power of Communication of it is in the Churches hand, yet the power of usuall administration of it is in their hand; whiles they exercise it according to Christ, yet by the Church. And hence Paul puts a difference between this extraordinary Ministry, as Apostleship, and ordinary. *Gal. 1. 1. An Apostle not of men, not by the will of men, but by Christ; for the Church, not by it:* Now this I say, is by the Church from Christ. Hence, *Acts 20. 28. The holy Ghost hath made them overseers;* so that 'tis no invention of man, or act of man, or the power of man; but of Christ, and hence refuse to be under this power; men cast off the yoke and power of Christ Jesus.

For though the estate of the Church be *Democraticall* and *Popular*; and hence no publick administrations or Ordinances are to be administrated publicly, without notice and consent of the Church; Yet the government of it under Christ, the Mediator and Monarch of his Church; tis *Aristocraticall*, and by some chief, gifted by Christ, chosen by the people to rule them in the name of

Christ,

Christ, who are unable, and unfit to be all Rulers themselves; and to cast off these, or not to be ruled by these; is to cast off Christ. *Luke 10. 16. He that rejecteth you, rejecteth me. Numb. 16. 3. You are gathered together against the Lord; The Lord accounts himself opposed and resisted, when the Officers of his Church are slighted, and their government despised.*

Quest. What is this power?

Ans. 1. *Negatively* : 1. It is not any Lordly pompous power, to bear the bell of great smoakie titles, to govern in worldly pomp; or by worldly rewards, and civill punishments. *2 Cor. 10. 4. The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds. It shall not be so with you, saith Christ; but as I have been without all worldly state, so must you be one to another.* And hence, *1 Peter 5. 4. Not being Lords over Gods heritage* : Christ never gave his Ministers power of opening and shutting the doors of New-gate, and Bonners Cole-house if they would not subscribe, or to confute mens opinions with their own lawes, and bind consciences with chaines of Iron, or to promote his servants by spiritual wings. Christ himself refused to be a Judge in civill causes; hence some of our Divines, when they would grant that *Peter was Christs successor*, and the *Bishop of Rome Peters and Christs Vicar*; yet as Christ being on earth, exercised no civill power, so much less may these.

Quest.

Ans. 1.

2. 'Tis not any Antichristian illimated power, viz. to have power over many Churches (for thats the main spiritual Antichristian externall power) and the Ministers thereof; for we read in Scripture of many Elders and Bishops in the same Church, *Acts 20. 28.* but never of any one ordinary Minister, or Officer over many Churches; either to govern, or to baptize, as the *Anabaptists* would among them, as many godly plead for now in the misty confusion of *England*. And look as we cry out of one Minister non-resident, that shall have six or ten livings, though he give never so good a stipend; nor only because of his pride and covertnesse, but because of his unconscionablenesse, &c. So here much more of one man Overseer over many congregations, it may be an hundred at least

2.

3. 'Tis not any Magisterial power, *Diotrephes*-like; either to do what they will, *Mat. 23. 8.* and their wills to be their law; No, *Matth. 23. 20, Teach, all that I com-*

3.

mand you: If they do sin, their persons are under the censure of the Church, in case of manifest offence and scandall by the mouthes of two or three witnesses who being Members of the whole Church, and under it, and being finfull Members; may, if the case need it, be proceeded against by the whole. Neither have they any power to act any publick Ordinance which concerns the whole Church, and where 'tis bound by Christ to judge, without the privity and consent of the Church, as to elect Officers, admit Members, cast out offenders in the Vestry without the knowledge of the Church, one of the blaines of the reformed Churches, which the Apostles with their extraordinary power never did themselves, much lesse should these. 1 Cor. 5.

4.

4. They have no immediate power of rule immediately given by Christ, over any one particular Church, but mediate by that Church where they are; their gifts of teaching and ruling are immediately from Christ; but their actuall power to exercise it over this or that particular Congregation, is by that Church only. Hence Deacons that were only to take care for the outward estate of the Church, *Act. 6. 3; 4.* they were ordained by lifting up their hands. This is Apostolicall power, and an intrusion, and cuts asunder the force of the argument of *Master Ball* his Book of power for Presbytery, &c.

2.

2. What is their power affirmatively?

Answer. 1. They have a power given them of ruling and governing from Christ by the people; hence they are called Rulers, and such as rule, and are over Gods Church; hence they have strict charge and command from the Lord to do it. Hence *Paul* at *Ephesus*, When he was with them three years, yet had Rulers there; and *saith* 28 *Feed Gods stock bought by blood; over which*, not men, but *the holy Ghost hath made you Overseers*; Christs Church being like sheep, apt to stray and perish, unlesse these watch against wolves, and these the Apostle at his last parting left; hence also, they are to give an account of it at the last day. *Heb. 13.* Hence these cast off the Lords government over them, who will have no Rulers or Governours in Churches, who shall either speak it or think it, but leave all to themselves and their liberry; to teach, baptize, to order things in Church, and so by this means

means they are not only single Members or Officers ; but Pastor, and Teacher, and Elder and all. This generation of men, sons of *Korah*, are risen up in these latter times ; especially amongst Anabaptists, Familists, and rigid Separatists, and who are privily crept into *New-England Churches* ; Whose condemnation sleeps not, Satan carrying them to extreams, and pride lifting them up above themselves, above Men, above Officers, above Ordinances, and above God. That look as Common-wealths are under greatest bondage, where there is an Anarchy, where every one must be a slave, because every one must be a Master ; So in the Churches, no greater bondage can come than this, the foundation of all confusion, and the scandall of the wayes of God which through mercy his people here enjoy.

2. This power is more than any one private Member hath in the Church, who is not an Officer ; It would be a most simple ridiculous thing, if there should be Election, Ordination, many Prayers, much triall of men, for to rule, and guide, and govern, separation from the rest, and yet not to have any more power than one private Member. Hence the Apostle sayes, *Submit to them that are over you*, 1 *Thessalonians* 5. 12. and *Hebrews* 13. 17. *Obey them that guide you, or rule over you*. Hence those that do acknowledge Governours in the Church for names sake, but they are such as have no more power than a private Brother ; they do but allow the name, but deny the thing : Hence say they, they are to warch ; so are private Members : they are to admonish ; so is every private Member : they are to rule ; the word signifies to guide and go before another.

Ans. 1. The word to rule, 1 *Thes.* 5. 12. is the same word with 1 *Tim.* 3. 4, 5. He that rules his own house, which is a little more than they that are besides him in the Family ; though this be not such a paternall power, yet it is somewhat more than that of private Members. And that *Heb.* 13. 17. is a word which is the same with that in *Matth.* 2. 6. Governour, particularly spoken of Christs government, to feed otherwise than private Members.

Ans. 2. 'Tis true, they are to watch and admonish in way of Christian duty ; but others in way of Christs

Christ's authority, as being his Ambassadors, and sent of him; as in a family, one servant should watch over another; but the chief Steward, he is to do it with authority in the absence of his Lord. And hence doth it with more majesty and power, and it takes, or should take deeper impression; so it is in Elders of a Church.

Hence also, when men shall cry for liberty to speak, an Elder forbids it; What, may not the Church have liberty? true, but you are not a Church. An Elder reproves, and they will reprove again; What, shall not the Church have liberty? An Elder gives reasons strong, and answerable for some thing to be done; a young fellow shall step up, and say, without ground, or shew of it, that's your light, and mine is otherwise: What, may not the Church have liberty? Yes, but you are not the Church; this is very sad, and hath been a root of greatest scandal that ever Gods wayes had. If Elders sin openly, 'tis another case, and somewhat also is there to be done; Submit your selves one to another, much more to an Elder, &c.

3.

3. In the execution of their office according to Christ, they are over the whole Church. Their persons indeed are under them, in case they sin, and sin in the execution of their office, they are to be subject, not only to the whole, but to the last Member of the Church: Suppose the sin be not only suspected, or reported, or apprehended by one, but two or three witnesses at least, as 1 Tim. 5. 19. but whiles they execute it according to Christ, they are therein above the Church, and 'tis bound to be subject therein; and not to be subject, is to refuse to be under Christ's government. Hence, *Heb. 13. Obey them that rule you*; he speaks to the whole Church, which was not in evill, but in good things according to God; and yet in evill things, look on them as those over them. *Exempli gratia*, A Minister in the execution of his office, let him preach Christ's eternall truth, deliver it and prove it; What ever humane weakneses there be in him, whatever darknesse there is in others, yet he is therein above Churches, Kings or Angels; and they shall answer it at the great day, that do not submit. In regard of my person said *Luther*, I'll fall down before any, but in regard of the truth I administer, I look on the Kings of the earth as nits, nay dust, &c. *ad Regem Angl.*

So in the power of the Keys in opening and shutting our Members

Members; they have tried and proved such a one; if they sin, as they may, then give them reasons; but if not, they are bound to submit. And that not as unto other Christians, but as unto an Ordinance, stamp with an authority of God upon them; indeed they are not to do any such thing without the presence, consent, and judiciary power of the Church; and the Church may not submit to what Elders propose to be Christs mind; but then they cast off the Lords power, which they are to answer for another day. 1 Cor. 12. 28. they are called Governours. Now as a Ruler of a Ship is to order it, though a King be in it, over him in that respect, and the King is to be guided by him, whiles he guides it right; but if not, the King hath power over him, to command others to take the place, or cast him over board.

'Tis true, they are but servants to the Church, because they are by the Church, for the Church, and to help the Church, 2 Cor. 1. 24. and are subject to them if they sin; but yet they are servants unto Christ, and in exercising his power according to him, above the Church. 2 Cor. 4. 5. *We preach Christ, and our selves your servants for Christ*; yet therein above them: Hence being their servants; if they sin, they are under the censure of the Church, and the Church may cast them by. So being Christs servants; if not submitted to, the Lord doth account himself cast off.

1. Because their power thus rightly executed, is the power of Christ Jesus: Hence refuse it, you refuse to be subject to him; If men wil not be ruled by Gods Ordinances, but will rule Ordinances, they go about to rule Christ.

2. Because, if there shall be no subjection here, 'tis profess licentiousnesse, and nor liberty in Churches; You have liberty, but what liberty? to be subject to Christs power in pure liberty, and that in his servants. Now when men will not, and shall refuse, without shewing reason, or convicting Elders of sin; this is to cast off the Government of Christ.

3. Elders are helpers of people, and there is no people but will stand in need of such helps, if humble, and able to discern, to attend the publick good, to teach and convince, &c. Hence, when there is no sin appearing in the execution of their office, they should with a holy fear submit; and say, If ye be faithfull watchmen, what am I that I should be unsatisfied? my ignorance may mislead others, &c.

4. They

4.

4. They have power to over-see, when they see cause, *Acts* 20. 28. and to see into, and enquire into the estate of the flock of God, to know their spiritual condition, so far as is fit to be known, that so they may be comforted in the work of Christ; though there be no sin break out, nor they come to them. *1 Thes.* 3. 5, 6. The Apostle enquired into their faith, charity, and prayer, *vers.* 7. and hence was comforted, &c. And this *Paul* doth not as an extraordinary man, but leaves his example as a president to the Elders of *Ephesus*; to go from house to house, and enquire, to teach and exhort, *Acts* 20. for Elders are to prevent scandals as well as to remove them, lest when they come they say, Oh that I had known this before, especially where they see need. Now hence it is that men cast off the government of Christ, when they will not have their spirituall condition searched into, the Elders foot is now too great for his shoe, I am to give an account to God; so are they also of thee; now thou canst not give it if thou enquirest not how thy condition stands, neither can they with comfort unlesse thou tellest them how it stands with thee. 'Tis true there are many secret things they can never find out, yet they are to attend their duty.

The Ministers charge is to cast the seed, the Elders duty is to enquire after the fruit in the husbandry of Christ; it is a sad condition when a man hath such a wound that he will not go to the Lord for help, because hee loves it; and will not have man to know it, because hee is ashamed of it; But you shall know it, at the last day that the Lord would have healed you, and you would not, but can quarrell and snap at the Elders when they come to enquire of your condition? and why do ye enquire; you take too much on you.

5.

5. They have power to guide, and counsell, and warn the Church, at least in all weighty affaires which may concern them and their common good: hence they are called *guides* and *leaders* to the people, *Heb.* 13. 17. *Mal.* 2. 7. I do not mean in all personall things. *Acts* 20. 31. I warned you of wolves, &c. Hence

1.

1. For members in matters of great and weighty affaires which concern the good of the whole Church,
may

may all Churches, never to enquire at Abel is casting off the Lord, as in election of Offices in Church, and Magistrates in the Common-wealth, &c.

2. Hence to receive any opinion different from all the Elders in the Church, and never so much as speak, much lesse come to a sad debate about it, is to cast off this yoke, and contrary to covenant, and Elders would never have undertook the care of the Church without it; and it sads their hearts that they do their work feebly.

3. Hence to propose a doubtfull question to the Church, which may trouble, or bring an offenders sin to the Church without counsell of the Elders, who may encourage them if of God, and ripen it for the Church, or discourage it if nor of God. Christ when he writes to the Churches, he superscribes his Epistles to the Angels; and if one man may propose a doubtfull opinion, another may, and a third, and one may side with another, and so much confusion will follow.

4. Hence when men shall not take warning of evils to come upon evident grounds, it's casting off the Lords yoke; and when they come on thee, thou mayest say it is because I have refused to hearken to my watchers, they warned me of this, and it may be you will find else such evils which the Scripture notes, according to the word of the Lord by his servant Elisha, so will the Lord make good the words and threatnings of his faithfull servants.

5. They have power of publick reproof of any member of the Church, in case of plain, open and publick offences; others without leave cannot, nor ought nor, although others may tell them. Reproofs are part of the power peculiar to the governours in any society, where governours are present especially, and at hand; as now in a Family, no wise man will suffer brawles amongst his children or servants, but sayes he, tell me. *Tim. 5. 20.* Now this is sad when a man cannot forbear reproof of others, nor hear reproofs of Elders, but turns again, and will be judge in his own cause though never so grosse, a sign of an extream forward high spirit, *Hosea 4. 4.* which makes the Lord to take away Elders as soon as any sin is committed, and stop their mouths. *Exod. 2. Who made thee*

a Judge, &c. And when afflictions come, and you then enquire, what is the cause of it? you may be sure this is one, even by the confession of the blindest deoboist ones. *Prov. 5. 12. How have I hated Instruction, and not obeyed the voice of my teachers?*

6. They are to feed with power, as the word *magistri* signifieth, every one in their places, publicly instructing, exhorting, comforting, and privately also; which though private men may do, yet here is the stamp of authority also, and so the more power the more blessing usually, if God be acknowledged therein. *Acts 20. 28. Hence,*

1. When men despise their food; they are poor things they speak, and they can see no matter in them; and that after study, prayers and tears, &c. and so cast it by; this is to cast off the Lord.

2. When men grow glutted and full, *Mal. 1. ult.* although they eat not a bit, and hence thrive not, but a spirit of slumber and a deep sleep grows on them, that they cannot be awakened by all the Ordinances of God, These things call for chains. *Amos 8. 12. When will these Sabbaths be ended?* for which the Lord threatens a famine, and then you shall know the worth of them in the want of them.

These things I speak. 1. Because I see the Apostle in many of his Epistles layes this charge on the people: *Heb. 13. 7, 17.* 'tis twice repeated. 1. Left Officers be sadded in their work that's heavy. 2. Left it be unprofitable for you; you think to get this and that good by it, but it will be nothing in the conclusion.

2. Because we lie under slander of many, and that godly, as if Elders in Churches were but only Ciphers.

3. Because people begin to run to extreames, Elders taking all to themselves, and people taking all for themselves.

4. Because if here be not attendance you quickly see the miserable ruine and fall of Churches, more sad than the burning of *Solomons Temple*. 'Tis observed of *Jeroboam*, when he was sacrificing he had no leprosie, but when he stretched out his hand against the Prophetic was withered; for the Lord will not bear here, they may be despised, and you may think your selves *Kings without them*, *1 Cor. 4. 8.* and they will say so, they may rule as they

they will, but you will do as you list. But the Lord will be provoked for this, all Satans subtilty lies here; disgrace the Elder sayes one, divide them sayes another, pull them down sayes the third, that there may be no King in *Israel*, no nor in *Sion*, that we may do what is right in our own eyes.

3. Try when the externall Kingdome of Christ in a Common-wealth is cast off; for when any Common-wealth is ordered according to the sacred will of Christ, by such persons especially whose aim is to advance the Kingdome of Christ by their rule and power, 'tis then become the Kingdome of Christ Jesus. And hence, *Revel. 11. 15.* when the seventh trumpet is blown, and the Lords last wo is come upon the world and the Kingdoms thereof, which have opposed Christ, and those Kingdoms are turned to imbrace the Gospell, and submit to the power of Christ in the same, then it's said, *The Kingdoms of the world are become the Kingdoms of Christ*; it's not said, Christs Kingdome is become the Kingdome of the world, as if Christ should put down civill authority, and exercise rule by it himself, but, *The Kingdoms of the world, i. e. the various Kingdoms are become Christs, i. e. to advance it, and debase themselves at his feet. Eph. 1. 21.* it's said, *All things are put under Christs feet, and he is head over all things to the Church*, (that is universally, chiefly, nextly, particularly,) so then earths Kingdoms when they are subject to Christ, for his ends, now they exercise the Kingdome of Christ, in a manner; and hence to cast off this, is to cast off the Kingdome of Christ, and so to provoke the Lord to put us under bondage.

Quest. When is Christs Power and Kingdome cast off here?

Quest.

Ans. There is a double Power in the Kingdoms of the world, which I suppose, when they become Christs Kingdoms, they will retain.

Ans.

First, There is some supreme or higher power; in the chief Magistrates, Princes, or chief Court of Justice.

1.

Secondly, There is some inferiour power, by some superiour power, set over particular Persons, Cities, and Towns, for the well ordering of them. The ground of this is, that naturall necessity which *Jethro* propounded from *God to Moses, Exod. 18. 17, 18.* 'Tis not good for thee to be alone, but thou wilt both wear out thy self, and thy people. Publick authority must have many eyes, and many

2.

many hands; and like a River that is to water a Countrey, it must have many streams: And hence they had in the Common-wealth of *Israel*, which was for God, in every City Judges, and in Towns, such as were over fifties and tens, *Exod.* 18. 25. which it seemes continued long, till all fit men for government were taken away; and then *Isaiah* 3. 3. their condition is lamented.

Now the form of this government is not in all Common-wealths alike, the Lord not binding to any; and hence called *ἄνθρωποι νόμοι*, an ordinance of men. Hence it is a foolish vanity to ask a warrant in Scripture for such a form of Government; for humane wisdom may teach this, though not in Church government. Yet this supreme and inferiour Government hath been in all Kingdomes, *1 Pet.* 2. 13, 14. to both which subjection is required; to refuse to give it, is to cast off the Lords Government; and there are couched four reasons in that place to prove this.

1. Do it for the Lords sake, for the name of Christ; and that honour and majesty of Christ stamped on them, submit; hence cast them off, you cast by respect unto; nay, the name of Christ Jesus.
2. Because they are in the room of the Lord, to do the work of the Lord; In punishing evil-doers, and for the praise of them that do well. It's true, they may abuse their power otherwise; but yet their power is one thing, and their abuse of it another.
3. Because, this is the will of Christ, and you do well in it; and so you shall stop the mouthes of foolishmen, apt to speak against you for sin.
4. Because, this is the liberty of Christ, *vers.* 6. and you are servants to Christ in it; and to do otherwise is licentiousnesse; and their liberty to exempt themselves from the power of lawfull authority, was but a cloak of it. For so it seems in those dayes, some held it part of their Christian liberty to be free from all bonds; and said, that Christ had made them Kings on Earth, &c. So that if they did cast off subjection, they did cast off the name of Christ, power of Christ, will of Christ, liberty of Christ Jesus. Even under heathen Magistrates; what then do they that cast it off under others?

Quest. 2:

Quest. 2. When is Christs Government cast off in respect of the supreme power?

Ans.

Ans. Those that know the questions about the power

power of Princes and people, especially revived in these last dayes; cannot but know the field is large, where now I am, I shall be wholly silent; unlesse I saw greater cause of speaking than I do, and only point out two or three particulars to prevent such sins as stand next to the door; to break in upon this power.

1. When men cast off secretly dread, and fear, and reverence of the Majesty, Dominion and Sovereignty that God stamps upon authority; and so come to have low, mean thoughts of them, and contempt of them. It's true, none should be elected, but such as men can honour for some eminency or other, and that of God, seen in them. *Able men fearing God, chief amongst the people*; was the counsell of God by *Jethro* and *Moses*; but when they be Elected, now to despise them, and hence not to bow the knee, or stir the hat, and speak rudely before them; it's casting off, not only their power in sight of God; but the very root of it, which is honour: And hence in the fifth Commandment, all duties to them are comprehended under the word *Honour*. And who sees not but this is a sin, which is apt to attend the spirits of men in a place of liberty, and in our weak beginnings, and day of small things? Reports are abroad, that no men of worth are respected; and hence the Countrey is neglected. I cannot say so after many thoughts; for I am perswaded no place in *Europe* more ready to honour men of publick spirits, and of eminency in piety, and humility; without the seeing of which, no Countrey more apt to vilifie; because grace is the glory in the eye of a Countrey led by Religion: But take heed, lest such a spirit befall us; lest the Lord put out our Lamps, and cast our Crown down to the ground.

2. When men seek to pluck the sword of revenge for sin hurting the Common-wealth, out of their hands; without which, the greatest power in a Common-wealth, is but a pageant, and a meer vanity, almost a nullity. Hence, *Rom. 13. 4. He is Gods Minister*; yes; when he gives good counsell; and when he is a revenger, to execute wrath on him that doth evill: So that be the evill what it will be, if it hurt the Common-wealth; or be against any wholesome Law thereof; he is Gods Minitter to punish it civilly. In the first Reformation of *Geneva*, there were as many heresies and errours almost as truths of God; *Servetus*, he denied the Deity of Christ; where-

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3.

upon the Magistrate put him to death, who dyed with extreme horror; Whereupon heresies being begun to be snibbd and blasted, *Beilius* writes a Book: 1. That men should punish no heresie at all; but be mercifull and meek, as Christ was to the adulterous woman. 2. If they did: yet that Magistrates they should not punish for errors or heresies. 3. If they did, yet not with such severity as they begun. To all which, *Beza* hath given a most learned and solid answer, detesting the hypocrisie of the man, and the sad consequences of such opinions, if their power should be diminished.

I conceive, 'tis casting off Christs power, to take away power from Magistrates to punish sins against the first Table, of which errors and heresies in Religion are part. It's as clear as the Sun, that the Kings of *Judah* that were g dly did it, and were commended for it; and 'tis as clear, they were commended for it; not as types of Christ, but because they did therein that which was right in Gods eyes, and according to the commandment of the Lord; Which judiciall commandments, concerning the punishing of Sabbath-breakers, false Prophets, Hereticks, &c. Gods fence to preserve morall lawes; they are of morall equity, and so to be observed to this day of Christian Magistrates, &c. To exempt Clergymen in matters of Religion from the power of the civil sword, is flat Popery; by means of which Antichrist hath risen, and hath continued in his pomp and power so long together, The indulgence of Princes towards the Papal function in matters of Religion, hath undone Christendome.

'Tis true, every error is not to be immediately committed, but when 'tis like a gangrene, of a spreading nature, then the Magistrate in due time must cut it off speedily.

Objeſt.

Anſw.

Objeſt. Leave them to the Church.

Anſw. True, leave them 1. there. But 2. Sometimes the Church will nor, sometimes they are nor of any Church. A Papist, an Arminian may come in and leaven and damne many a soul, for which they had better never been; If it were but one, and if he sayes, I do it with a meek spirit, (their trick of late) and none must meddle, because mercy must be shewen to these wolves: A wise shepherd had rather let a hunter come in and kill one of his sheep, than let a Wolf or Fox escape, *Matt 23.37*

and see his people persecuted, than their soules worried.

Heresie and Error hath this property; it ever dies by severe opposition, and truth ever riseth the more; because Christ is against the one, Hence it must fall; but for the other, hence it shall rise by its fall: Hence, set yourselves against this, 'tis to oppose the power of Christ Jesus And hence in Henry the 8th time, the Abbies fell, and never could rise to this day; but the six Articles against the Saints pursued with blood, made them increate the more.

3. When men will not submit to the wholesome Laws of Magistrates; which are either fundamentall, and continuing; or Orders that have their date and time of expiring, made for common good. When men will either have no laws; or as good as none, or submit to none but what they please; Deut. 17. 11. *He that will not hearken, but do presumptuously, shall dye:* He being the Minister of the Lord; and indeed it is to cast off the Lord. I go not about here to establish a sovereign power in Magistrates, which is proper to God, to make what lawes they will, about civill, Religious, or indifferent things, and then people to submit, to them for no other reason, but because of their will; under which notion, superstition in Churches hath been ushered and maintained, you must obey authority: in that case, it's better to suffer than to sin, and not to do, than do. But I suppose the lawes just, righteous, holy, and for publick good, and that apparently so, and not in saying so only: Now here, to cast off lawes, is to cast off Christ.

There are two things especially, which are the cause and occasion of the breach of all other lawes: and the strongest sins and sweetest, which men, young men especially, the hopes of the Common-wealth, are caught with, Prov. 2. 13, 16.

1. Whoredome, secret lusts and wantonnesse, and other strange lusts which I cease and dare not name, 1 Kings 14. 24. The sin before *Shishab* came, a sin which many times *Solomon* cannot see thorow his window, nor the eye of authority discern; but *God will judge for it*, Heb. 13. 5. and if he be judge, who shall be thy jailor, but *Satan*? and what shall be thy sentence, but death? and what thy chaines, but a hard heart for the present, and horreur alterward? A sin which pollutes the very

earth, the land, the very dust of the ground; and the cause of all sin almost in a place, as drunkenesse, idleness, corrupt opinions, scoffing at the Ministers of God, and wayes of God: For I seldom knew a persecutor, but he was an adulterer, though it's not alwayes true; and in the end, poverty and ruine. And know it, though no mans eye has seen thee, no power of Magistrate can reach thee; this word shall be fire to consume thee, unless thou repent: for thy looks, thy lusts, thy dalliances, thy thoughts, thy speeches, thy endeavours this way, much more for the thing. Mans law shall not bind you here, because it cannot reach you; but know, that Christ is cast off by you.

2.

2. Loose company, vain men, *Prov. 25. 3, 4.* A Common wealth is a refined vessell of use for God, and judgement is established; when these are taken away, your knors of loose company. Take a poor Sculdier alone, he is as other men, but when they are got into a knot together; now they grow strong against all Laws of God or men. So here, the knot of good fellowship hath been the bane of the flourishing State of *England*, meeting in Tavernes and such places; and the cause of whoredome, and of all evil commonly in a Nation. For hence, much precious time is lost; which is spent in praying, as in sporting with them, many a young mans soul had been blessed: Hence, sometimes dicing, feasting, excessive drinking, merry tales, which take off all spiritual joy: Hence filthy songs, and lascivious speeches; by which hopefull young men are snared, and taught to do wickedly, and so knit to them, that it's death to part with them, and it's better to burn a whole Town, than to poyson one hopefull young man.

Next to communion with wanton women, I have ever looked on unnecessary fellowship with graceless men, as the next. Well, know it, you cast off the Lords government from you by his servants, which will be sad to answer for another day. And as the Prophet said to *Jehosaphat*, *Shouldest thou love them that hate the Lord? his wrath is against thee for this*: So say I to thee.

Quest. 3.

Answ.

1.

Quest. 3. Inferiour power, when is that cast off, viz. in particular Cities or Townes by meaner persons?

Answ. I shall expresse it in three things chiefly.

1. When Souldiers in particular Towns, cast off respect, care, conscience to the commands of their leaders set over them of God, and who under God are the walls of our ward

ward safety for the Countrey; tis not now an artillery day, only I must speak a word, because it's a thing of moment, and matter of great conscience with me. I suppose, in such a place at least, according to the Centurions example amongst Heathens, *Mat. 8. 9.* a word of a Commander to any of them should be a law. *I say to one, Go, hee goes.* Now for men to come when they list to those meetings, and so time is lost, and when they do come, no care; I had almost said conscience, to mind their work in hand, and do it with all their might, as it to which they are called; but Officers may speak, charge, cry, yea strike sometimes, yet heed not, it's intolerable; but that Members of Churches, which should be examples to others should do this, at least it is but brutishnesse. But *I* do wonder what rules of Conscience such do walk by, and if they do, where is their tenderneffe to withdraw their shoulders from under the work? which if there be but English blood in a Christian, he will endeavour to be perfect in his Art herein: but if grace, much more, that he may make one stone in the wall, and be fit to shed his blood, if need be, for the defence of Christs servants, Churches, and cause of God.

2. When any Town doth cast off the power and rule of Townsmen, set by the supreme Magistrate to make such orders as may make for the publick weal thereof. I know sometimes men may not be so able, wise, and carry matters imprudently: Town-orders may also sometimes want that weight, that wisdom, those cautions, that mature consideration as is meet, as also that due & prudent publication, that all may know of them, with records of them. But take Town-orders that be deliberately made, prudently published, for the publick peace, profit, comfort of the place, to oppose these, or persons that make these, with much care, fear, tenderneffe; If I know any thing, is a sin of a crying nature, provoking God, and casting off his government. I confesse, if there be not care here; I know no way of living under any government of Church or Commonwealth, if the publick affaires of the Town be cast off. I know sometimes, godly and dear to Christ, may through weaknesse, want of light, sudden passion, and violent temptation, oppose here; but *I* am perswaded if they be the Lords, he will in time humble them for it, and make them better after it.

I know the answer to two questions would clear up all

all the doubts about this matter. 1. What prudence should be used in making lawes? 2. How farre those humane lawes and Town-orders bind conscience? But I cannot attend these: only six things I would here say.

1.

1. The will and Law of God only hath Supreme absolute and sovereign power to bind conscience (i. e. to urge it or constrain either to excuse for doing well, or to accuse for sin; for conscience is at liberty without this) this is a truth urged by all orthodox Protestant Divines against the Papists; so that no law can immediately bind conscience but Gods.

1.

1. Because he only is Lord of conscience; because he made it, and governs it, and only knows it; and hence he only is fit to prescribe rules for it.

2.

2. Because he only can save or destroy the soul; hath only power to make lawes for the soul to bind conscience. *James 4. 12. There is one Law-giver, who is able to save or destroy. Isa. 33. 22. for the law which binds conscience to a duty that the breach of it is a sin, and that against God: we know that the least sin of it self destroys the soul, binds it over to death, but none have power to destroy it but the Lord himself.*

3.

3. Because the Law is sufficient to guide the whole man, in its whole course, in all the actions or occasions it meddles with, or takes in hand, even in civill as well as in Religious matters. *Prov. 2. 9. wisdom teacheth every good path. Psal. 119. 11. I have hid thy word, that I might not sin.* *Whatever one doth without a rule from the word, is not of faith. Hence the word descends to the most petty occasions of our lives, it teacheth men how to lock, *Psal. 131. 1. how to speak, Mat. 12. 36. it descends to the plaiting of the hair, 1 Pet. 3. 5. moving of the feet, Isa. 3. 16. and what is of Christian liberty hath its freedom from the word: a man must give an account at the last day of every stirring of heart, thoughts, motives, and secret words; and if so, then it must be according to the rule of the word: and hence the word only hath absolute power to bind Masters, Servants, and Princes, how they govern, and people how they subject; and this the Lord hath done to make men take counsell from him, and walk in fear before him, and approve themselves to him, especially Townsmen in their places not to consult without God?*

2.

2. All good Laws and Orders enacted in any place by

mich,

men, are either expressely mentioned in the word, or are to be collected and deducted from the word, as being able to give sufficient direction here. For all the authority of the highest power on earth in contriving of Laws, is in this alone, viz. to make prudent Collection and speciall application of the generall rules, recorded in Scripture, to such speciall and peculiar circumstances which may promote the publick weal and good of persons, places, proceedings. *Prov. 8. 85. By me Princes decree justice. Joshua 1. 7, 8. Do what Moses commanded, turn not on either hand. Object.* But I cannot see my way from hence alwayes. Meditate therefore on it much, and then thy way shall prosper, &c. Many things *Joshua* did, not particularly set down by *Moses*, but may be collected from it. *Deut. 1. 17, 18, 19, 20. The king is to have it, that he may prolong his dayes in the midst of Israel, in his Kingdome. What made Rehoboam to turn from these wayes? he thought he could not stablish his Kingdome without it; that was therefore the ruine of him and his Kingdome.*

1. This appears, because the word is sufficient to direct, as hath been shewn; and hence all directions and rules are to be taken from hence.

2. Because either men have rules to walk by, or their own wills and apprehensions are to be rules; but not so, because mens wills are not only corrupt, but it's a peculiar prerogative to God to be obeyed, because of his will. The reason or wisdom which makes a rule, binds; which if it be right, is part of the law writ in the heart, which is most plainly seen and fully opened in the word, whence direction is to be had.

3. Humane lawes or orders thus, either set down in the word, or deducted from the word, and applied by those that be in place in Townes; though they do not binde conscience firstly, as humane, or by humane power, (i. e. as published and imposed by man;) yet they do binde secondarily, i. e. by vertue of the Law of God, wherein they are contained, or from whence they are derived and deducted, and according to which they are opposed; they are like *subpœnas* in the Kings name, or writ of arrest, which by vertue of higher power challenge obedience; And thus to break these, is to sin against God, and makes the conscience liable to punishment from God: And the reason is.

1.

1. Because men sin hereby against the Lord, and his holy righteous law, because Gods law is contained in these; and what is deducted from the word, is Gods word. 1 Sam. 8. 7. *They have not rejected thee, but me.*

3.

2. Because they sin against the power of the Magistrate hereby, and against men in place, and so against more means; Rom. 13. 2. *He that resisteth the power, resisteth the Ordinance of God, i. e.* when they command thee according to God, which the Lord takes very ill; & the meaner the power is (as in Towns) the more terrible will the Lord be, when he comes to visit for it; hence *they receive to themselves damnation*, both by God and men.

'Tis true, if they be not thus according to the word, but rather against the generall rules of it: though men in Towns and places are not to be obeyed, yet subjection is their due even then; i. e. not to refuse obedience with contempt of their persons, places, power, or scandal to their proceedings, or profession of the Gospel. *Revile not the Lords high Priest; speak evill of no man*; but rather come in private, and confer with them; and hear what may be said, and be willing to give and take reason.

4.

4. Humane lawes and orders may be known to be according to the word, when they command or forbid such things, as really advance or tend to promote the publick good.

This I adde to answer that great question in many scrupulous minds. I cannot see (so ignorant) when an order is collected from the generall rules of the word; now this conclusion answers that doubt: For look as the main work of men in place, is to promote publick good; (and hence publick-spirited men are to be chosen for it) so the principall rule is that which God and his Word gives them to walk by: whatever really doth tend to the advancement of that; Publish that, record that, and execute that, Rom. 13. 4. *He is Gods Minister to thee for good: i. e.* for the publick good. He is for mens private good, but 'tis in reference to publick good; that as private persons are to attend their work, so publick persons publick good. Hence, 1. If a law be made for publick hurt, that law is not of God.

(2.

2. Hence, if the law be made only for the private good of themselves, or any particular person, and hurts the publick, that's not according to God. Admirable

was *Jashuas* spirit herein, *Josh.* 19. 49, 50.

3. If laws be only in appearance and pretence for publick good, and not really, they bind not; none must do evill, much lesse make a law of it, for publick good. Nothing more usuall than to make civill lawes and orders, crossing Gods law, and to pretend publick good; which ever prove the publick pests and plagues, and cankers of that place, as *Jeroboams* command for Religion. Some things are forbidden plainly, they make not for publick good, but hurt, *the statues of Omri*. Other things are indifferent in their nature, as swine to go abroad, or to be shut up; but inconvenient in their use, and hurtfull and scandalous, and that really to the generall. They are not for publick good, whatever is pretended. Somethings are plainly commanded, they are for the publick good circumstantiated; some things are indifferent in their nature, but convenient and comfortable in their use, those are indeed according to God. And things may be discerned, they are so obvious and sensible, of such necessity and such profit, when duly considered by persons not blinded with their private interests.

4. Hence things indifferent, which may as well be left undone as done, and so publick good no way advanced, are not of God that any should restrain them: For the liberty which Christ hath purchased by his blood, and which Gods law gives; no law of man can abolish, or take away. It's the cry of the claw-backs of Princes, that they have power in things indifferent, *i. e.* such things which make as much for publick good, not to use, as use; the truth is, he hath least power here; because they are idle and Idol-lawes, no hurt, nor is there good in them: And hence, some of the most rigid Schoolmen maintain such lawes bind not conscience: we are not to seek our private only; now all human lawes are helps to seek publick.

5. That lawes made for and according to God for publick good, if they do not destroy some mens particular; only for some time pinch and presse hard upon his particular good; or their particular good, men are bound in conscience here to submit. True, *i.* If it were possible, all lawes for publick good, should hurt no particular man, and Townsmen, if they can; should help those that are hurt; yet because no lawes, but usually

usually they will presse on some mans particular; the heaviest end of a staffe that is to be born, must fall on some mans shoulder, and such lawes must be made. Hence a man is to bear and submit cheerfully, *i.e.* from the rule of love, which will abate of particular for the generall good; love that more than mine own. 2. The law of justice, a man is to do as he would be done by; there is no man, but if his good was advanced by the generall, but would be content that some particular should be pinched. 3. The law of nature: The stomach is content to be sick, and body weak, to heal the whole body. Hence Christians should not think that Townsmen are carelesse, unjust, and aimed at their hurt, when it is thus. 1 King. 12. 4.

6. A meer Penal law when 'tis broke; the forfeiture is sufficient for the satisfaction of the offence, or trespass; but not in a mixt Law.

1. First, A Penall law is about things of small moment,

2. Secondly, 'Tis not made by way of command, but with an *ant*, a *disjunctive copula*: and is indeed rather a proviso than a law.

3. Thirdly, It is in the mind of the law, make satisfactory if the penalty be payed, though the law be not performed, because the publick good in the mind of the Law-maker is known to be set forward that way as by obedience to the law. In these cases penalty is enough; but if the law be mixt, *i.e.* there is a command it shall be done; and Law-giver is sad, though penalty being paid, as being about a matter of weight; it may be the livelyhood and comfort of men, as keeping hogs out of corn, and peace in a Town, that there be no complaining; here the penalty will not satisfy, because this is no penall law, but a law indeed deducted from rules of the word of God; as it is in theft, he that steals, shall pay fourfold; or that brawles, shall be duckt in the water: Suppose one should say, I will suffer my servant to steal or revile; I hope 'tis no offence if he suffer the penalty. Yes, but it is, because it is not a meer penall law; the thing is of weight, peace between neighbours, so peace in a Town. It's a flat charge not to break it, and thou knowst such is the honesty and justice of a Magistrate, that he will say, I would rather you would never do thus, than offer those to do. Hence in Gods law Christ must suffer, and do also, because Gods law is not meerly penal; but doing the

the thing, gives more content than the punishment.

3. When servants cast off all subjection to their Governours. Families being the members and foundations of Towns, and so of Common-wealths. When they are not obedient; but answer again; if they be let alone, then idle; if rebuked and curb'd, then stubborn and proud, and worse for chiding, and find fault with their wages, and victuals, and lodging; weary, and vex out the heart of Master and Mistresse, and make them weary of their lives, and their God also almost sometimes; and that by such professing Religion, and all that they might be from under the yoke.

And here I cannot but set a mark upon servants broke loose from their Masters, and got out of their time, that are under no Family nor Church-government; nor desiring of it, or preparing for it; but their reigns are on their necks. I confesse, if under heathen Masters, then desire liberty rather; but when men will live as they list, without any over them, and unfit to rule themselves; I much doubt, whether this be according to God.

1. Hence they come to live idly, and work when they list. 1.

2. Hence men of publick use, can have little use but when they please of them. 2:

3. When they be with them, they have no power to correct or examine, and call them to account, in regard of spirituall matters. 3.

4. Hence they lye in wait to oppresse men that must have help from them, and so will do what they list. 4.

5. Hence they break out to drunkenness, whoring, and loose company. 5.

6. Hence they make other servants unruly, and to desire liberty. 6.

Now examine and try these things: Is the Kingdome of Christ come into us? that though there be a law in our members warring, yet there is a law of the mind warring against it, and delighting in the will of Christ, and setting him up as chief. Are we under the Kingdome of Christ in his Church and Common-wealth; so as the soul is willing in the day of the Lords power, though there be, and have been some pangs of resistance against persons and against Ordinances; so as 'tis thy liberty to be subject to Christ in his Ordinances, in his servants; and 'tis thy bondage to be otherwise, and thou longest for that day, that

that the Lord would subdne all those boistrous lusts, and pride, and passions; and bruiſe ſin, Satan and ſell under their feet? Then I ſay, as the Lord, *Iſa. 33. 20, 21, 22. Look upon Zion, the City of your ſolemnity, &c. See Rom. 8. 7, 1.*

But if the heart grows looſe and licentious, and breaks the Lords bonds and yokes, and will be led by your own fleſhly ends and luſts, and ſo go on quietly: Be you aſſured, this truth ſhall have a time to take hold of ſuch ſpirits; and know it aſſuredly, 'tis not to be in Chriffs Family or Kingdome; 'tis not ſcrambling for promiſes, catching at Gods grace, talking of aſſurance of Gods love, which will ſhelter you from the wrath of the King of Kings, and Lord of Lords; to whom God hath ſworn, *That every knee ſhall bow.* 'Tis ſervice and ſubjection which the Lord aims at, and which the Lord looks for. I know 'tis Gods grace which only can ſave; but it will never ſave when it is turned into licentiousneſſe.

Do not ſay, There is no danger of it, here where we have ſuch means. and ſuch liberties are.

Ans^w. 1.

Ans^w. 1. Never ſuch danger of being licentious, as in places of liberty; when no bit nor bridle of externall tyranny to curb in.

2.

2. Look on the Kingdom of *Judah* here, which in one year all fell.

3.

3. Why doth the Lord exerciſe us with wants and ſtraits? 'tis to humble us, and abate our unrulineſſe. And 'tis the Lords quarrel with his beſt people to this day; deſperate rebellious hearts, that cloſe not with his Government.

Do not ſay, we know not how bondage ſhould come here, though we ſhould caſt off the Lords Government.

Ans^w. 1.

Ans^w. 1. The Lord can let looſe the natives againſt us. *Ahab* kills 1000000 of *Benhadads* men, but afterwards within ſeven yeares he returns again.

2.

2. The Lord can raiſe up brambles, and *Abimelechs* to be the King of the trees, when the Olives and the Vines are loth to forſake their places, and to loſe their ſarneſſe and ſweetneſſe.

3.

3. The Lord can turn the hearts of thoſe in power againſt people, and let Satan ſowe ſuſpicions, and ſowe ſeditious and claiſhings.

4.

4. The Lord can leave us into one anothers hands to oppreſſe, to take away the nether millſtones.

6. If

5. If none of these, Satan, nay Christ himself will come out with garments dyed in blood.

3. Do not say, 'Tis not so, there is sweet subjection, i.e. 'tis so, and blessed be God for it, yet beware, I speak to prevent. But yet 1. Some seem to do so, and yet are not so, 2 Cor. 10. 4, 5. *Mighty to pull down every high thought*, who attains this, who can be thus? yet there are means mighty for this end, not that all be abolished, but all are abolishing. 2. Others otherwise, openly how zealous for an opinion, when it should be death to differ, & things in your own heart lying miserably waste, and some wretched lust the root of all, for which Gods Saints mourn in secret. Let such know, that will not be ruled by Christ, or his servants or ordinances, but will have them to rule them, and not to be ruled by them. The Lords chains are near, and therefore now take your time and come in submit to the Lord, and do as these here did, acknowledge the Lord to be righteous, and turn unto the Lord.

Use 6. *Of thankfulness*, for our present liberties and Use 6. freedome from the bondage of men, bondage of conscience, bondage of Satan and sin: need there is of laying this use seriously to heart, considering two things principally. 1. The general complaints of the Countrey, as they of *Jericho*, 2 Kings 3. 10. *The waters are bad, and the ground barren*, and these are engraven in Marble, all other our liberties are written on the water: 2. The disgrace and reproach cast upon Gods people and wayes of God, and that unjustly, which I am afraid to mention; whence there grows a contempt of them, and the rivers of *Damascus* now are better than *Jordan*. Oh beloved, if it be an heavy hand of God to be under bondage, then look on it as a speciall grace of God to free us from bondage. Deut. 32. 11, 12. *The Lord alone did lead them, &c.* and Jer. 2. 20. *Moses, chap. 33. 29.* when he had blessed them, *Happy art thou O Israel, a People saved by the Lord.* And the greater cause we have to do this, a People that have abused all liberties. Is. 9. 8, 9, 10. He laments it, but yet is thankfull for it to Gods grace: no man that can say but he may be as holy as he will, and none to curb or snib.

1: Means, Consider what all the liberties Gods people enjoy have cost, Gal. 5. *Christ hath made you free, i. e. by his blood.* Liberty of Conscience from the bondage, not of Jewish, but of Antichristian Ceremonies, and Government,

Government, and Pressures: Liberty of will from any sin; 'tis by Christs blood and cost, that (as I am perswaded) our liberties have cost Saints their blood. The tears, prayers and blood of men are much; but of Christ much more, and are they not worth thanks that are of this price? The great reason why unthankfulness comes in, is; because they cost so much, as losse of estate, of wife, or of childe by sea; dost thou repent now? Christ doth not repent that his blood hath been paid for them; and if they be of so little value, as there 'tis said, *He repented that he made man*, so may he that ever he gave them such glorious liberties.

2. Consider oft of the sad condition of them that be in bondage. Men in bondage prize liberty, and think them happy that enjoy it; but men out of it do not. How sad is the consideration of them that be in bonds, it will make thy heart sympathize with them, and blesse God for your deliverance. Hence saith Christ, *Luke 22. 20. When you see Jerusalem compassed with enemies, &c. flee to the mountains, and wo to them that give suck.* Consider them that are taken with the Turks; if you were in their condition you would say so; to bring forth little ones to the murderer or idolater, *Isa. 42. 22. and 26.* Men hearts failing for fear, this you should see some-where. A more or a thorn is a little thing, but no man would have it alwayes vexing for all the estate he hath, if he hath any eye or renderesse in it; so those small matters for which the Saints have suffered, and for which God is provoked, and under which some have roared, and others have been loaded one after another; 'tis worthe world; oh, blesse God for it: but consider those that be under the dominion of sin and Satan, so strong and miserable; sin so dear, that there is not so much as a sigh under that; be thankfull for that.

3. Labour to maintain in the heart a holy fear of abusing liberties, every one in his place; for what shames them despised, but principally the abuse of them; in such a Congregation there was such contention, such affront to the Elders, there is that degenerating of spirit, and back-sliding from God, that men grow worse under means than ever, I and so must be if men grow not better. *Deut. 6. 10, 12.* The Lord exhorts them, that when they be at liberty, they would not then forget the Lord, but then fear. 'Tis *Luthers* note on the place: *When in trouble,*

trouble, you rejoyce ; but when in peace, you fear. I'll only name the sins of liberty.

1. Take heed of a Prayerlesse spirit, and that that lamp go not out. Men under some pressures cry, and 'tis long before they do cry under them, and under their sin ; but then at last they do, and when the Lord gives liberty, though they have the guilt of the same sins, and more sins lie on them, yet then like Mariners, when the storms are over, fall asleep. Its strange that *Israel* under *Pharaoh* cried, and under Gods afflicting hand in denying them water murmured. True thankfulness will help to prize what liberty affords.

2. An unloving spirit to the Saints. It's that I have oft said ; souldiers when they are set against a common enemy are all one, but when at liberty, then they sling javelins at one anothers heads, differ in opinion, and in heart and affection, & 'tis not death so to do. Take heed of a rigid, censorious, unloving spirit.

3. Extreme ignorance how to use our liberties ; and hence running to extremes. As we say of Christ, There is good enough in him, but men know not how to fetch and improve it : so there is great advantage in liberties ; but men misse of it through their ignorance and abuse. Hence many times more hurt done by an Admonition than by the sin, when administred in passion, and without compassion. Hence under pretence of liberty, extreme licentiousnesse.

4. Imperiousnesse of spirit, arising from a frothy emptinesse, and an overweening opinion, and conceitednesse of their own abilities and wisdom above others : and hence will not be led, (being at liberty) by the Counsell and Advice of others. It's naturall for man to affect sovereignty, and when the time comes of liberty, then it hath a vent : *Who made thee a Lord and Judge over us ?* though in bondage, much more in liberty ; they think Wills Commonwealth is in their heads chiefly, and hence will not be ruled by Gods ordinances ; and hence if once taken with an opinion, hardly ever removed, &c.

5. Resting with liberties and in liberties. *We were never in bondage*, John 8. 33. yet servants to sin. *We be Abrahams seed*, better than all the world ; yet under all the power of sin and Satan, and must not be told of their wayes, but hate them that censure them for their sins. Men in bondage are like sick men, that will cry if they were

were in another bed, oh then they should be well; but they must first be cured of their disease.

4.

4. Make use of liberties. He that hath them, but sees not so much glory in them, or gets not much good from them; he will be no more thankfull than one that hath large grounds may walk at liberty, but the trees for want of manuring bear no fruit, nor ground corn through sloth; such a man will starve there. Look as they, *Deut. 15. 5, 10, 11.* they were to bring the first fruits, and present them before the Lord, and rejoyce in all: so should you if ever you be thankfull for them, bring the first fruits to the Lord, and think there is more behind, and more in heaven.

Object.

Object. But our outward streights are many, and temptations sad.

Answ.

Answ. If Christ himself should come on earth, what would you have with him? would you have him come and set up an earthly Paradise? would you have better entertainment than he, who had not that which Foxes and Birds had? or would you have him come from his Crosse, and then you will make him King? if you despise his ordinances and liberties because of wants, you would despise himself if he were present. But you will reply and say, What if we can have both? If that can be, and Christ calls to take both, refuse not his love. But it may be an heavy indictment against some at the last day, in that they forsake Christ, because he is poor and naked; for they are therefore called to cloath him: and this will be your Peace, and you will be no losers your selves another day.

2.

2. Suppose he doth keep us low; yet *Psal. 145. 13, 14.* His dominion is alway, and raiseth up all that are bowed down. Oh be humbled; he is said, *Deut. 32. 13.* to make the people suck honey out of the rock, and oyl out of the flint, sweetnesse and mercy out of a he hardest condition.

3.

3. They that are not recompenced for their enjoyment of liberties, by the spirituall refreshings which the Lord gives, shewing them more of their own hearts; the Lord proclaims liberty to them to depart. I am perswaded the whole Countrey would flourish the more.

4.

4. Lament rather your own vilenesse, who in the midst of all mercy, know not how to use, but abuse our liberties: and hence the Lord forsakes us, as *Ezra 9. 8, 10, 11.* What have we been shewed us? what shall we say, after

after this, &c. ? Wouldest thou not be angry with us till thou hast consumed us? Psal. 81. 13, 16. *Oh that my People had heard my voice, I would have subdued their enemies.* God would not be wanting unto us, if we were not to him.

Take therefore that example to imitate, in *Acts 9. 31.* *Having rest, they were eased:* if we be not so, truly, as none have the like liberties; so no bondage so sad, no where such poverty, no where such anguish of conscience, no where such spirit and power of sin, no where such sad anger; if in practice we be unthankfull, or can mouth and speak against long Sermons, and against the Country and Christians; or in hearts undervalue them; and when you see *Indians* rise, *Brambles*, *Abimelechs* and *Shebnas* raised, &c. then know this is for abuse of liberty.

Use 7. Of exhortation, to come under Christs Government, and be in his service; lest ye come to know the difference between it and some other by experience.

Mot. 1. You must be either under Christs yoke, or Sarans and sins, and so all other miseries: and therefore as *Joshua* said, so say I to you; *Choose you whom you will serve.* *Mot. 1.*

Mot. 2. Consider the difference between the service of the Lord and *Shishak*. *Mot. 2.*

1. The government of others, tyrannicall proud men, or sin or Satan, or outward miseries; 'tis full of rigour, force and cruelty. *Ezek. 34. 4.* *With force and cruelty have ye ruled them.* But Christs Government is there shewen to be in mercy, and full of mercy; though sometimes lost, he will fetch thee in again; though sick and weak, he will heal thee again. *vers. 16.* *Deut. 4. 6.* 'Tis for thy good the Lord hath no need of thy service, &c. True it is, the Lord may shew his people hard things, and give them sad miseries; but these wounds do not kill them, only make way for healing the distempers of their hearts, that are in his poor weak ones; and his end is to bring them to himself.

2. Their government is in it self hard and bitter. To live a lust now, 'tis a torment, sometimes to conscience, if that be awake; if not, 'tis a curse of curses: much reluctancy against it; much chiding after it, and God hides himself; dreadfull fears, and heart it self unquiet; but Christs yoke is easie and his burden light; his assistance, and presence, and love, and peace makes it so, and that daily, and at death especially.

G

3. There

3.

3. There is little recompence for their service; the best that *Saul* can give, are Olive-fields and Vine-yards; but anguish of conscience after the work is done: But the Lord gives a Kingdome; and not a word or thought, but there is a Book of remembrance writ; not a cup of cold water, or rag to any of Christs naked servants, but it will be recompenced. *You have followed me, you shall sit on thrones.*

Mot. 3.

Mot. 3. Consider how faine the Lord would have you under his Government; for many will say, I have refused so oft; and what shall I now do? the Lord will cast me by. True, he may do so, and you may be glad if the Lord will honour you in doing his work. Yet, *Prov. 2. 23. Return you scorers at my reproof, and I'll power out my Spirit upon you. Jer. 36. 3, 7. Read (sayes God) the words of the Roll to them: It may be they will hear, and present their supplications before the Lord, and turn every man from his evil way, that I may forgive their iniquity and their sin.* Read the place if you can without tears. You that have departed from God and Christ, and provoked Gods wrath, when there is but little hope left it may be; Oh, yet read the Roll.

Mot. 4.

Mot. 4. Once Christs, and under his Government, you shall never be cast off; *As sin hath reigned unto death, so shall grace reign unto eternall life, Rom. 5. 21. He will bestow on you the sure mercies of David, by an everlasting Covenant, Isa. 55. 5.*

Quest.

Answ.

Quest. But wherein should I submit to the Lord?

Answ. None have power to rule conscience but Christ, give him therefore this glory; that wherein he binds conscience; conscience not out of seat, but love may indeed submit. I have instanced the particulars formerly, yet more distinctly. There be two great commands or charges of Christ, that lye upon all mens consciences to whom the Gospell comes, and therein lyes our service of him generally: Which two I name, because there we think we are free, or do not know our liberty.

1.

First, The command of Christ is, that every one to whom the Gospell comes, and is preached, do believe, i. e. receive Christ Jesus in all his fulnesse in the Gospell. *John 1. 12. For that is to believe, in which command lies Gods offer. 1 John 5. 23. This is his commandment, that ye believe, John 6. 25, 37, 38. This is the work of God, that ye believe.* Now here men think they are free

1. They

1. They say they are unworthy ; and hence they say, Depart from me, Lord, I am a sinfull man ; as if Gods grace was built on mans worthinesse. 2. Because unhumbl'd, whereas Gods grace calls in men unhumbl'd. *Rev. 8. 17; 18.* For Gods call and offer is generall though none but the humble will hearken to it. But there are none, but it may be said to them ; If they can believe, let them. 3. Because Christ is not theirs, & are they bound to believe he is ? Whereas the first act of faith, is not to believe Christ is mine, then men were bound to believe a lie. But to receive Christ as a woman her husband, that he may be mine by faith ; and so a man may know and say, he is mine. The Gospell doth no where say to any man, Christ is thine ; but if thou receive him, he is thine, and consequently the Spirit speaks so also. 4. Because they cannot believe, unlesse they should presume ; as if the Gospell bound the conscience of none to believe, but them that were able to believe it, and receive Christ in it : yet 'tis otherwise : for it binds all to receive Christ Jesus ; to go up and possesse him, to feed, eat and drink, and live for ever. And I will leave this one undeniable argument ; If men are liable to eternall condemnation at the great and last day, and to bear the eternal wrath of God and Christ also, for disobeying the Gospell, for refusing Christ and the offer of his grace therein : Then those mens consciences are bound to obey the Gospell ; i.e. to believe and receive Christ now in this life. — But all that have the Gospell preached to them, are liable to eternall condemnation, for disobedience to it. *John 3. 18, 19. Psal. 2. 12. Kisse the Son, lest he be angry. So. 2 Thes. 2. 8, 9. He comes to render vengeance on them that obey not the Gospell. Rom. 2. 16. The Lord shall judge the secrets of all hearts by my Gospell.* That is, where ever the Gospell comes ; for they that have no law, having no law shall not be judged by it : But men that have had the Gospell, shall be judged by it, and therefore are bound to obedience thereunto.

The serious consideration of which one truth, is enough to draw all to Christ from the power of unbelief ; especially they that say, I cannot, or ought not believe. For the reason why men do not come, is,

1. They think the Gospell concerns not them ; what doth the Lord say to me, come so vile, and sinfull ? yes, that he doth ; if there was no such law, there could be no transgression or condemnation. G 2 2. They

2.

2. They think they shall presume. No, if conscience be bound to it, 'tis no presumption, to keep a Sabbath-right, or to receive Christ as God offers him : Oh, this quiets conscience.

3.

3. The Lord layes his chain on the most tender place of conscience, as it will answer it at the great day, or will have any peace; take heed you refuse not so great salvation.

4.

4. 'Tis a chain, not of bondage, but of liberty, and mercy, and love : Come and receive, not a Kingdome; but Christ, Peace, pardon, and grace freely; which may draw the heart, as it will at the great and last day. *Come ye blessed, take a Kingdome*; take a Christ prepared for you from before the foundation of the world. Oh that this might sound in your eares : This is the first and chiefest; without this, all your obedience is hypocrisie, and abominable; but this will please, and then all poor obedience shall please.

2.

Secondly, Love unto the whole will of Christ; especially to that part of it, to love those that be the members of Christ. Some Christians they believe, and feeling a heart, so crosse to Christ, and the will of God; think they are from under the government of God and Christ, & so from under the grace of Christ, (and the argument is strong, if true;) but why not under his government? because they find daily a spirit so crosse to the will of Christ; and hence under continuall fears of condemnation. Oh but consider, hast thou no love to the will of Christ and law of God? (for if any believe, this is found in him) if so, then under Christs Government. *Rom. 8. 2. The Law of the spirit of life hath made me free.* What is that Law? See *Chap. 7. 23, 24. Spirit of delight in the Law in the inner man*, and mourning for contrary captivity. Know therefore, though you cannot do all; yet love the whole will of God, and mourn where you do not; and then say, Now no condemnation. Do not say, 'Tis impossible. Oh, here is mens wo, and tryall of subjection to Christs will! How do you love it, love his Sabbaths and Ordinances, because of his love to you? How do's this constrain you?

In particular; Love the people of God, that is, his speciall commandment, *1 John 3. 23. John 13. 34.* But now the want hereof, or the contrary hereto: As when a man shall become; 1. A Distaster. 2. A Condemner.

3. A

3. A Censurer, and whisperer. 4. A Scoffer. 5. If mer on a Bridge, an oppofer of the Truths or servants of God. This is that which kindles wrath, and wherein the inward venome of hypocrisie appears. There's many duties neglected, and not that spirit of prayer, and holy conferences amongst Christians; yet do you keep love to them; that what you cannot do your selves, yet you love others that can do it, and account it your blessednesse to be like them, and daily mourn under your neglects; that in every thing, the Gospel is not adorned by you: & on the other side, although you have many duties, Sabbaths, and good acts; yet if not love, all is vile. I fear 'tis not mens joy, sweetnesse, delight to hear the least good word that falls from a good mans lips, but rather the truths and things of God despised; if so, then look for wo. And for Members of Christ, their lives not desired, their deaths not lamented; but you know how to contend, and are carelesse though the Gospell and God be slandered; you cast off the Lords yoke. It was one mans speech, that the great sin of this Countrey will be hatred of the Saints, a scornful contempt of them; It will come by degrees, first distaste, and then censure and contemne. Oh, but if herein you submit, herein Christ is honoured, and Gospell glorified in love and amiableness: Not in a rigorous austerity of spirit, and diabolical censurousnesse; but in word and deed, countenance and gesture, comforting and encouraging one another.

When David would know what to do; Truly saith he, *my goodnesse extends not to thee; but to the Saints, in whom is all my delight*; Oh therefore submit here; this conscience calls for, and Christ must have.

To conclude with a word for help here:

Means 1. Look to Gods Ordinances, not as they be in themselves; but as appointed of God, to communicate an almighty power of spirit to them that wait on the Lord in them. An almighty power must overcome, and go on Conquering, and to Conquer. How shall we have this by Gods Ordinances? Some more principall, as Word and Sacraments; some lesse, How shall we partake of this power in them? Look not on them in themselves, but as appointed and sanctified, and so as glorious. And there pray and wait, and look for the

Means 1.

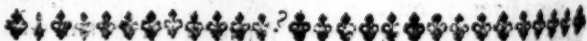
power; nay, believe you shall receive this power. As the waters of *Jordan* to *Naaman*; How did they cleanse? When he lookt upon them without the command and promise, he despised them, and so found not the benefit of them, but afterwards hee found the benefit of them, when he washed seven times in attendance to the appointment of God. Brethren, it is but go and wash here. 1 Cor. 10. 5.

152.

Means 2. Know your disobedience, the breadth of it. Some things Christians see, and pray against them, and then all is well; but see the breadth of evill in your disobedience. There is something that doth oppose God in every lawfull thing, in whole or in part, (for flesh is in it) or else you are blinded if you see it not. Oh therefore feel the breadth of evill in it; that being sensible of, and humbled under, and striving against your continuall disobedience; every thought may be brought into subjection and obedience to Christ.



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OF
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HEARING.

JOHN 5. 37.

*Ye have neither heard his voice at any time,
nor seen his shape.*



From the 31. *Verf.* to the end of this Chapter, Our Saviour proves that he was the *Messiah* to come, from four testimonies.

1. From the testimony of *John*; the first, yet the least, yet very strong and full, *vers.* 32, 33.
2. From the testimony of his works, greater than that of *John*, *vers.* 35.
3. From the testimony of the Father, by his voice from heaven, *vers.* 37.
4. From the voice of the Scriptures, the highest of all, and surer than a voice from heaven, (*2 Pet.* 1. 19.) *vers.* 39, 40.

Now these words are annexed to the third testimony, which I told you is the voice of God from heaven, set

down, *Mat. 3. 17.* For this Testimony of the Father is not the inward testimony of the Spirit only; Because Christ speaks of publick, and evident testimonies in this place; nor is it meant of the testimony of the Father in the Scripture; for that is a distinct testimony: and though the Father doth testifie of Christ in the Scriptures; yet 'tis not as his testimony, no more than the testimony of *John*, and of his works, whereby the Father did testify also: Nor is it probable that our Saviour would at this time, omit that famous testimony of the Father at his Baptism; which if it be not here, is no where in this Chapter. Beside, how is this testimony the Fathers more than the Spirits; but then, being called his Son, he did evidently declare himself to be the Father that spake. Lastly, the Spirits testimony is spoken of, as the testimony of *Moses* and the Prophets, *Vers. 46, 47.* For had ye believed *Moses*, ye would have believed me, for he wrote of me, *vers. 47.* For if ye beleve not his writings how shall ye believe my words.

Now our Saviour in these words answers an Objection which the Jewes (ever conceited of their own knowledge) might make. We know the Father as well as you; and yet we know no such testimony that he gives. Christ answers, You do not know him; for the certain knowledge of a thing, is either by seeing or hearing; now you never saw him nor heard him; you have therefore no acquaintance with him.

So that the words contain 1. Christs fearfull accusation of the Jewes to be ignorant of God, 2. The aggravation and extent of it, at no time, *i. e.* not only at Baptism, but at no other time, in any Ministry, or in any Scripture, &c.

Quest. 1.

Quest. 1. What is it not to see his shape nor hear his voice?

Ans. 1.

Ans. Some think they are metaphorical speeches, to expresse their ignorance of God; Now though this be the scope, and the general truth, yet I conceive, the Lord speaking particularly, and knowing what he spake, intends something particularly: and it is a rule, never to tie to metaphors, where there can be a plain sense given. There is therefore two degrees of true knowledge of God in this life, or 'tis attained unto by a double means.

1. By hearing of him, for hence our faith comes by the Word.

2. By hearing thus from him, the mind also comes to have a true *Idea* of God, as he reveals himself in the Word and Means by the Spirit, *Job 42. 5. I have heard of thee by the hearing of the ear, but now mine eye seeth thee*; and this is the *shape* here spoken of, not bodily and carnall. Now Christ doth professe that they did want both. Carnal and unregenerate hearts, neither hear Gods voyce, nor have a right *Idea* of God in their minds, but become vain in their minds, though they have means of knowing, and their foolish hearts are darkned; the wiser they be, the more foolish they grow.

2. At no time, i.e. neither at baptism, nor else in any mans Ministry, nor in any of the Scriptures which you read, and where the Lord speaks.

3. But did they not hear the voice of God at Christs baptism, and at the Mount when Christ preach't, when the Scriptures were opened every Lords day, and at other times amongst them?

Ans. No, they never heard it. It's a strange thing, *Ans.* that such men that read, heard, preach'd, remembered the Scriptures, and could tell you mysteries in titles, never heard the voice of God; and yet it is most true.

Observat. That many men may a long time together know *Observ.* and hear the Word of God written and spoken, yet never hear the Lord speaking that Word, no not so much as one word, tittle or syllable; no not so much at once, at any time. This was the estate of the Jews, and this is the estate of all unregenerate men. Hence Christ, *Luke 19. 41.* laments and weeps over *Jerusalem*, saying, *Oh that thou hadst known in this thy day, &c.*

1. *Quest.* How did the Jewes hear, and yet not hear God *Quest. 1.* speaking?

Ans. There is a twofold word, or rather a double *Ans.* declaration of the same word. 1. There is Gods external or outward word, containing letters and syllables, and this is his external voice. 2. There is God internal word and voice, which secretly speaks to the heart, even by the external word, when that only speaks to the ear. The first the Jewes did hear, at Christs Baptism, in Christs Ministry, and in reading the Scriptures, and when they did hear it, it was Gods word they heard, full of glory, and so they heard the word spoken, but only man speaking it: the other comes to few, who hear not only the word spoken, but God speaking the word, *Rom.*

Of Ineffectual Hearing the Word.

Rom. 10. 18, 19. *Israel did hear, but Israel did not know.* Christ speaks in parables; Hence in seeing they did not see, Luke 8. 10. And this is one way, how 'tis true that Christ sayes, *They never heard his voice.* As 'tis with a painted Sun on the wall, you see the Sun and Stars, but there is a difference between seeing this and the Sun and Starres themselves, wherein is an admirable glory: go to a painted Sun, it gives you no heat, nor cherisheth you nor; so it is here, &c.

2:

2. This inward word is double. 1. Ineffectuall, (though inward.) 2. Effectual. 1. Ineffectuall, is that which hath some inward operation upon the heart, but it attains not Gods end to bring a man into a state of life; and thus, *Heb. 6. 2, 5. Many tasted of the good word of God, yet fell away.* And such a heart is compared to a field which a man plowes and sowes, and rain falls on it, and yet the end is not attained, it brings forth thistles; and this many Jewes did hear, and hence had some kind of faith in Christ. 2. Effectual, is that which hath such an inward efficacy upon mens hearts, as that God attains his end thereby, *Isa. 55. 11.* and brings men to a state of life, of which Christ speaks, *John 6. 45.* and this voice none but the Elect hear; and of this Christ speaks here, as appears, *v. 38. Him whom he sent, ye beleewe not.* Hence it is you have heard God at no time. Hence he speaks of such a hearing & knowing, such a hearing outwardly, as is accompanied with such a hearing inwardly, *Joh. 14. 17.* so that many men may hear the word spoken outwardly, but never inwardly: they may hear it inwardly, but never effectually, translating them from state to state, from death to life, from life to life and glory. No sense of the Majesty of God speaking, nor effectually hearing of the word spoken. When the Sun is down the Moon may arise, but yet a man is cold and dark; but when the Sun ariseth, oh it warms, nourisheth and cherisheth, &c. nothing is hid from it; so it is here, when the Lord speaks inwardly and effectually to the heart.

Reason 1.

Reas. 1. From that great distance and infinite separation of mens souls from God, that though God calls, yet they can't hear no more than men a 1000 mile off. *Eph. 2. 1. men are dead in sin.* Now what is spirituall death, but separation of the soul from God, and God from it. A dead man cannot hear one word at no one time, he was not dead if he could. Mens minds are far from God, and hearts

hearts also, that they are neither stricken with the sight of his glory, nor sense and savour of his goodnesse, but must be vain, and have worldly hearts in the Church, nay adulterous eyes, or if they listen, God is gone from them, and from his Word also, *Hos. 5. 6.*

Reas. 2. From the mighty and wonderfull strange power of Satan, which blinds their eyes they cannot see nor hear, *2 Corinthians 4. 4.* never such clear light, never such an effectuall Word, as that of the Apostles, yet it was *hid*; why? *The God of this world blinded them*, either he will keep such a noise and lumber in their heads, that they cannot hear God speaking for the noise, or else turn himself into an Angel of light, and speak, and by their light will blind them, that the light in them shall be darknesse. *Rom. 1. 22.* When men with naturall light began to be most wise, then they became the greatest fools: so 'tis with other knowledge of Scripture, and things they hear. Happy were it for many a man if he had never heard nor seen; for that which he hath heard and seen keeps him from hearing. *Tyre and Sidon* would hear sooner than *Capernaum* that heard most.

Reason. 2.

Rev. 12. 9.

Rom. 1. 22.

Reas. 3.

Reas. 3. From the righteous judgement of God, in leaving men to be blinded and made deaf, from and by the means whereby they should hear and know; that as it is with the Saints, all evill things are for their good, so all good things are for their hurt, *Isa. 6: 10.* the meriting cause is unbelief and sin, but the deep and hidden rise of all is Gods eternal dereliction of them, God never intended love, speciall love to them; hence he never speaks one word to them; *2 Cor. 4. 3. John 6. 65.* *Many were offended at his words and forsook him.* Now to rake off this offence, I said, *None can come to me, except it be given him of the Father, what is that? see v. 45. and 37.*

Use 1. Hence see the reason, why the Word is so wonderfully ineffectual to the souls of many men, that it never stirs them, that it's a strange thing to them; it's, *Heb. 12. 19.* like the law, a voice of words, a sound of words, so they hear men speak, but understand no more than if they spake in a strange language, or if they do, it concerns not them; or if it stirs, 'tis but as the blowing of the wind upon a rock, which blusters for a time; but when the wind is down they are still. Truly they hear the word spoken, but they do not hear God speaking. They heard *Latimer* speak, but not God speaking, they hear a sound,

Use 2.

found, which every one sayes, and they think is the word, but they hear not God speaking it.

One would wonder that those Jews that heard John and his Disciples, Moses and the Prophets, say Gods voice from heaven, saying, *This is my Sonne*, that they should not hear this, and receive him with all their hearts, but they did not hear his voice. One would wonder to see, that such things which a gracious heart thinks, this would draw every heart, yet main not stirr'd, things which the devils tremble at, and others which Angels wonder at, yet they hear not. Oh they hear not God speak, they are dead in their graves, farre from God; and there they are kept by the mighty power of Satan, like one in a deep dark cave, kept by fiery dragons under the ground, and the tombstone is laid upon them. If Christ spake he would make the dead to hear, and the blind to see.

Use 1.

Use 2. Hence see why the Saints find such changes and alterations in themselves when they come to hear; sometimes their hearts are quickned, fed and cherished healed and comforted, relieved and visited; sometime again dead and senselesse, heavy and hardned. Mark 8. 17, 18, 21. *How is it ye do not understand?* Nay which is more, that the same truth which they hear at one time, should affect them, and at another time doth not; the same thing which they have heard a hundred times, and never stirr'd them, at last should. The reason is; they heard the Word of God spoken at one time, but not God speaking; and they heard the Lord speaking that same Word at another time; the Lord is in his Word at one time, the Word goes alone at another time; as in *Elijah*, the Lord was not in the whirlwind, but he spake in the still voice, and hence there he was to *Elijah*, *Luke 24. 25. with 32.* not that you are to lay blame on the Lord; for he blows where he listeth; but to make us see 'tis not in outward means, nor 'tis not in our own spirits to quicken our selves; and to make us ashamed of our own darknesse, that when he speaks, yet we cannot hear, there is so much power of spiritual death and Satan yet within us, only out of his pittie he speaks sometimes; not that you should despise the outward word; No, no, the Lord is there shining in Perfection of glory, and that which doth thee no good, the Lord makes powerfull to some others. But prize the Spirit of God

in that Word, which alone can speak to thee.

Use 3. Of dread and terrour to all unregenerate men. Hence see the heavy wrath of God against them: they have indeed the Scriptures, and the precious Word of God dispensed to them; but the Lord never speaks one word unto them. If any one from whom we expect and look for love, passe by us and never speak; What nor speak a word? and we call to him and he will not speak, we conclude he is angry and displeased with us. You look for love, do you not? you that hear every Sabbath, and come to Lectures, and you must out; tis well, yes, you will say, *His love is better than life*, & frowns more bitter than death; Love? wo to me if the Lord do not love me, better never been born. I hope he loves me. Happy I if the mountains might fall on me, to crush me in pieces if he loves me not, &c. but consider if he loves he will then speak peace unspeakable to thy conscience when humbled, life to thy heart, joy in the Holy Ghost, *Isa. 57. 19: John 6. 63. 1 Thes. 1. 6.* but look upon thy soul, and see this day in the sight of God, whether ever the Lord spake one word to thee: outwardly indeed he hath, but not inwardly; inwardly also, but not effectually, *to turn them from darknesse to light, and the power of Satan to God, &c.* The voyce of God is full of Majesty, it shakes the heart; 'tis full of life, it quickens the dead, and light, and peace, and gives wisdom to the simple: *Pf. 119. Opening of thy word gives light to the eyes.* How many women, ever learning and never knowing, and many men learning and knowing what is said, but never hear God speak? Then know the wrath of the Lord, see and go home mourning under it. There is a four-fold wrath in this.

1. 'Tis the Lords fore wrath and displeasure, *Zach. 1. 2. with vers. 4.* If one should expect love from another to do much for him, and he did not, it may be he would not take it as a signe of dispiasure: but if he will not do a small thing, nor speak a word to him, oh this is bitter; what will not the Lord speak a word, nor one word, especially when thy life lies on it, thy soul lies on it, eterniry lies on it, especially the Lord that is so mercifull and and pittifull? this is a sign of fore anger.

2. 'Tis a token of Gods old displeasure, eternall displeasure; I know you cannot hear; hence though God speaks, you hear him not: but why doth not the

1.

2.

the Lord remove that deafnesse? you old hearers, that have ears fat with hearing, but heavy, he never intended love, else he would speak, there would be some time of love. *Rom. 11. 7, 8. The Elect have had it, others are blinded, as 'tis written. God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear to this day.*

3.

3. 'Tis the Lords present displeasure. When a man looks for love and speech, and he doth not speak at those times he is not wont to speak; one may take it as no sign of anger: but when the Lord shall speak usually, and then he speaks not, this is a sad sign. *1 Sam. 28. 6, 15. He cries out of this, He answers me not by Urim nor dreams, nor thee by the Gospel nor Law, neither where he useth to answer. If this anger were to come, it were some comfort: but when 'tis now upon thee, even that very Sermon and Word whereby he speaks to others, burnot a word to thee.*

4.

4. 'Tis His insensible anger: for a fat heart, and an heavy ear ever go together; for you will say, I feel no hurt in this, I have heard and been never the better, but yet that hath made me never the worse. Oh poor creature! 'tis because you feel it not; but when the time of misery shall come, you will say, This is wo and load enough, for the Lord to give no answer. *Psal. 71. 9. We see not our Prophets, nor any to tell us how long: so you that despise means you shall then lament and say, none can tell how long. Oh therefore, lament this thy condition now, that the Lord may hear some of your cries, &c.*

Use 4.

Use 4. Hence examine whether ever you heard the Lords voice or no: not only outwardly (for that you know you have often done) but inwardly; and not only so, for so ye may do, and yet your eares heavy; but effectually, that if it be not so, you may be humble, and say, Lord how have I spent my time in vain? and if it be so, you may be thankfull, and say, Lord, what am I that the infinite God should speak to me?

There is great need of trial of this, for a man may read, hear and understand externally, what ever another may; and yet the whole Scripture a sealed Book.;

There are therefore these three degrees, by which you shall discern the effectuall voice of God, you must take them joyntly.

1.

1. The voice of God singles a man out, and (though it be

be generally written or spoken) speaks particularly to the very heart of a man, with a marvellous kind of Majesty and glory of God stamp't upon it; and shining in it.

When a man hears things generally delivered, the blessed estate of the Saints, the cursed estate of the wicked, consolations to the one, curses to the other, exhortations to faith and obedience, to both, and a man sits by, and never thinks the Lord is now speaking, and means me. Or if it doth so, yet thinks he intends me no more than others, he hears not the Lord speaking; for when he speaks, he speaks particularly to the very heart of a man: he doth so fit the word to him, whether it be the Word of the law to humble him, or of Gospel to comfort, or of command to guide, as if the Lord meant none but them.

The word is like an exact picture, it looks every man in the face that looks on it, if God speaks in it, *Heb. 4. 12, 13. It searcheth the heart, vers. 12. but vers. 13. he speaks of God, how comes that in? because God, the Majesty of God comes with it when God speaks it; With whom we have to do, why is that put in? because when the Lord speaks, a man thinks now I have to do with God, if I resist I oppose a God. Before this a man thinks he hath nothing to do with God, they are such strangers. Hence it is one man is wrought on in a Sermon, another not. God hath singled out one, not the other that day. Hence take a man unhumbed, he hears many things, and it may be understands not; if so, yet they concern not him; if they do, and conscience is stirr'd, yet they think man means them, and speaks by hap, and others are as bad as they, and his trouble is not much. At last he hears his secret thoughts and sins discovered, all his life is made known, and thinks 'tis the Lord verily that hath done this; now God speaks, 1 Cor. 14. 25. those things he did neither believe nor imagine; &c. John 4. 29. See the man that hath told me all that ever I did. Hence take a soul that is humbled, he heares of the free offer of grace, he refuseth it; why, this is to all, and to hypoerites as well as to me. Apply any promise to it, it casts by all, it looks upon them as things generally spoken, and applied by man, but they hear not God speaking; but when the Lord comes, he doth so meet with their objections, and speaks what they have been thinking may be true, that they think this is the Lord, this is to me. *Hosea 2. 14. I'll speak**

Speak to her heart : and hence 'tis called *the ingrafted word*, James 1: 21. like one branch of many, applied to the stock. *Job* 33. 14, 16.

2.

2. The voice of the Lord doth not only speak particularly, but it goes further ; it comes not only with an Almighty power, but with a certain everlasting efficacy and power on the soul. Thus 'tis here, *vers.* 38. *Ye have not his word in you*, they had it out of them ; and not only in you, but abiding in you, 1 *Pet.* 1. 23. *born of incorruptible seed*, the Apostle seems to speak of a kind of birth by corruptible seed, and such are like goodly flowers which soon wither, but you are born of incorruptible seed, which hath an eternall savour, sweetnesse and power. *Mat.* 13. of the four grounds three of them fall away. *John* 15. 16. Their fruit does not remain : they have some living affection at the present, but they go away and it dies. Look but upon particulars, doth the Lord once speak by the Word, and humble the heart ? it never lifts up its head more ; doth he reveal the glory of Christ ? that light never goes out more. *Isa.* 60. 19. 2 *Cor.* 4. 4, 5. As at the first Creation, there was light, and so continues to this day ; so doth he give life, *John* 11. 26. You shall never die more ; doth he give peace and joy ? no man shall take their joy from them. *Isa.* 32. 17. *Fruit of Righteousnesse and Peace, and assurance for ever.* Doth he give the Spirit of all these, which *Gal.* 3. comes by hearing of faith ? it shall abide for ever, *John* 14. 17.

That look as Gods love is everlasting, so his words have an everlasting excellency and efficacy in them, and goodness in them, the sweetest token of his love : and as Christs purchase is only of eternall good things ; so the application of this purchase by the Word, 'tis of eternall worth : peace, but peace eternal ; life, light, favour, joy, but joy eternal ; like Mustard seed, though very little, yet mighty in increase, and never subdued again ; so that though it be but little, yet 'tis eternal : and hence observe where God hath spoken effectually, the longer the man lives, the more he grows in the vertue and power of the word ; another though wonderfully ravished for a time, yet dies, most commonly outwardly in externall Profession, but ever in inward favour ; so that when you hear the word, and it moves you, affects you, and *John* is a burning light, and you rejoyce therein, but 'tis but for a season. The evill Spirit comes on you, and David plays up m

upon his Harp; and Ministers preach sweet things, but as soon as the Musick is done, the evill Spirit returns, I say you never heard the Lords voyce. The peace and joy of the Lord enters into Eternity, and the Apostle expressly calls him an unfruitfull hearer, *James 1. 24 that sees his face and forgets himself.* A gracious heart can say, This peace shall go to heaven; and joy, and love, and fear, it's part of eternall glory.

3. The voyce of the Lord comes not only thus particularly, and with eternal efficacy, but with such efficacy as carries unto, and centers in Christ; so 'tis here: *For him whom God hath sent, you believe not. John 6. 41. They shall be taught of God: wherein doth that appear? they shall hear, and learn so as to come to me;* if the law humbles them, it's such a humbling as drives them unto Christ, poor and undon, *Rom. 10. 4. if the word gives peace to them, 'tis such a peace, which at the last they find in Christ, Eph. 2. 17, 18. with 14. it it live holily, it lives unto Christ, not meerly as to God, and to quiet conscience, unto a Creator, as Adam, but for Christs sake. 2 Cor. 5. 14. 15. We judge that if we were dead, and Christ dyed for us, we should then live unto him;* if they grow up by the word, 'tis in Christ, *Eph. 4. 14. though Christ be not mentioned, yet it is strange to see, let the word speak what it will, whether terrour; Oh my need of Christ! mercy and grace; Oh the love of Christ! oh the blood of Christ! command; oh that I may live to honour Christ, and wrong him no more! Duties; Oh the easie yoke of Christ! They look upon the whole word rightly dispensed as the bride-grooms voice, and truly his words are sweet.*

For a man may have some such fear, reformation, affection, as may continue, but never carry him out of himself unto Christ. The Pharisees knew the law, were very exact even till their death, profited as *Paul* said he did; yet they had not the word abiding in them; because not driven out of themselves to Christ, to rest there.

Hence when men shall hear many things, but to what end do you hear, or what vertue have the things you hear? Do they only please fancy for a time? or do you hear to increase your knowledge & parts; or do you hear for custome and company, and to quiet conscience? or are you affected and sunk, but not driven by all to lay thy head on Christ? the Lord never spake yet to thee; when the word hath laid you on this foundation, truly it's office

is done and ended, Gods end is now attained, &c.

Oh try your selves here, have you heard, but never heard the voyce of the Lord, rushing upon thee with Majesty, speaking to thy heart, and the very secrets of it, but have said, This is for others, and when you have thought the man hath spoken to you, your hearts have then swollen against him? or have you thus heard, but all dies and withers like flowers? the same heart still, or have you had some powerfull stroke which remains, but it forceth you not out of your selves to Christ, there to rest, there to joy, there to live, there to die? truly your time hath been spent in vain, you never yet heard the Lord speak. Oh mourn for it, thou art still in thy blood, if he never said Live; in thy bondage, if the Lord never said, Come forth. This is the condition of many to be lamented with tears. But if thou hast thus heard particularly, and though but little light, life and peace, yet it is of eternal efficacy, and all to draw thee to Christ; then blesse the Lord: *For blessed are your ears that hear,* and I say as Moses said, Deut. 4. 32. *Ask, if ever People heard God speaking and live.* The Apostle, Heb. 12. 24: makes it a greater matter to come to hear God on Mount Sin, and yet live; Blessed be God I live.

Object.

Obj. But may not many of the Saints hear, & hear the Lord speak; but not feel this everlasting power and efficacy?

Answer. I.

Answer. I would not lay a foundation of unthankfulness, nor discourage any; and therefore, note for answer these particulars.

I.

I. There may be an eternal efficacy of the Word, and yet lye hid, and not felt for a time. The Word is compared, you know, to seed, and that in this respect; the seed it is cast under the clod in the winter-time, and hath a vertue in it to grow; but it is hid, and comes not to blade, of a good while, and when it doth blade, yet it bears not fruit of a long time: So here, the Lord may cast the seed of his Word into the heart; but it is hidden for a time, it is not felt as yet, but there it is a word of threatening, a word of promise, a word of Command; a man may cast it by, and say, It belongs not to me; a man may slight the command for a time: Yet notwithstanding, the Lord having cast his seed into the heart, it shall spring up. As many a child, the father speaks to it, and applies the word home to it, when it is of some years, the child regards it not: But now stay some time, all

till the Lord do bring it into some sad affliction; now a man begins to think, I remember what my Father spake to me once, and I regarded it not then: Now this seed which was cast when the child was young, it shall spring up twenty years after. *John 2. 22.* Christ had said, *He would destroy the Temple, and raise it again in three dayes:* Now when he was risen from the dead, his disciples remembered that which he had spoken to them, but they regarded it not before; *These things, saith Christ, have I spoken to you whiles I was with you; but when the comforter is come, he shall bring all these words to your remembrance that I have said unto you.* One sentence it may be that hath discovered a mans sin, it lies hid; but when the time of ripening draws near, you shall see the word will have marvelous increase; and that sin it may be will bring to mind twenty sins; and that promise of God which gives but a little consolation, consider'd in it self, it shall give marvelous consolation. One would wonder to see what one word will do, when the Lords time of blessing it is come.

2. After that a Christian hath had the feeling of the efficacy of the word, he may lose the feeling of it again, and yet the being of it may remain; and the reason is this, partly because there is not alwayes need of feeling the like efficacy in the word. A man may have by the word a marvelous deal of assurance of Gods love, and sense of mercy and joy in the holy Ghost; he may have this in the feeling of it: This word, it did lye hid for a time; afterward it springs up and gives him peace. But he loses his peace again, his Sun do's set, and it is midnight with him within twenty four hours, and he is as much in the dark as before; Now the being of this peace is there, but he hath no need of the feeling of it at all times; the Lord he will reserve that till some time of tentation, that he shall meet withall. As *Paul*, he had marvelous Revelations; but *Paul* had more need of humiliation, than exaltation; and there was not that use of *Pauls* having those glorious manifestations to him; *I will glory in my infirmities:* There was need for *Paul* to know the evils of his heart, that he might walk humbly; and it did not make so much for the glory of the Lord, as this, that *Paul* should say, *I have this misery and darkness, and sins,* and yet Jesus Christ he will take away all. There was not need for *Paul* to have those joyes at all times, that he had at one time. So the Lord he gives a Christian joy

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and peace, now there is no need for a Christian to have it alwayes. *I will pour floods of water on dry ground*: Beloved, if there should be nothing but rain, rain every day and night, the ground would be glutted with rain, and so turned into a puddle; but when the land is dry and thirsty, now the ground hath need of rain: Let the Earth make use of that rain it hath: and when it is dry and thirsty, I will give more, saith the Lord. So the Lord he gives the soul joy and peace; Now, if it should continue, the very peace and joy of God, would not be pleasant to the soul; or at least, not so pleasant as it will be, when the Lord takes it away, and gives it the soul again. A Christians comes to the meeting-house, and the Lord fills the sailes of a poor soul, that he wonders the Lord should meet him, and speak so suitably to him: But as soon as he is gone out again, this is the complaint of the soul, all is lost again; now the soul it falls a mourning again. It is not for the glory of God to give the soul such peace out of his Ordinances, as he doth in them; the soul it would not prize the Ordinances of the Lord so much; yet there it is; and when they come again, the Lord, he either gives them the same refreshings again, or else there is a new spring.

3.

3. The eternall efficacy of the word and voyce of God; it may be preserved in an internall spirit of prayer, for the continuance of it while he hath it, and for the return of it when it is lost. *Psalm. 119. 4. 5. Thou hast commanded us to keep thy precepts diligently. David he knew his own weaknes; yet he intimates with what power it came on his heart: Oh that my soul were directed to keep thy statutes; When the soul sees the beauty of a command, and the good will of God, how sweet it is, and how amiable the way and work of God is; Oh that my heart were directed to keep thy statutes. And so when it is gone, Psalm. 63. 3. My soul thirsteth after thee, Lord, saith David, that I may see thy glory and power, as I have seen thee in thy sanctuary. He doth not say, that I may see thy glory and power in thy sanctuary, though that might be too good, but that I may see thy glory and power, as I have seen thee in thy sanctuary. David he did find a want of seeing him as he had done; yet the vertue of it did remain in a spirit of thirsting, and desire: My soul thirsteth for thee, as in a dry land where no water is, that I may see thee. A Christian may have at some time such a glimpse (in hearing*

the word) of Gods grace, of the exceeding riches of Gods grace, and the love of God to him, that he may be in a little heaven at that time ; ravished in the admiration of that mercy, that ever God should look to him. It is so, and the word sayes so, and the soul is ravished with wonderment at it ; yet God is gone again, and the soul loses it. Now the soul thinks, I have lost the efficacy of Gods word, but it is not so ; for thus it may be preserved. Oh that I may see this God as I have done : And all his life-time the soul may find the want of this, & yet it may be preserved in a spirit of prayer. For whom the Lord hath given once a glimpse of his glory ; the soul it cannot be at rest, but it breatheth for more of that mercy and presence ; a Christian may find his spirit marvellously refreshed at the word, he may taste how good the Lord is, and he may lose it again : but this may be preserved in a spirit of longing after this God, and presence again. And I will say this, Brethren, A Christian may find no good by the word to his apprehension ; he sees the admirable blessed estate of the Saints, and exceeding riches of God in Christ, sees the sweetness of the waite of God ; goes home & thinks within himself, Happy they that are in this condition: Blessed are they that can walk thus with God ; But I cannot, saith the soul. I say it may find it thus, when he cannot find the reall efficacy of the word as he would do ; he may receive the benefit of that word, if the Lord do but only give him a heart to desire it. Oh that the Lord would but thus manifest himself to me ; the soul may go away poor and hungry from the word, and the Lord may yet reserve a spirit of thirsting after that good which a man desires to find ; and there is the efficacy of the word there.

As now there are two golden vessels ; one a man fills, and it is every day dropping, and he preserves it ; another vessel he do's not fill, but with something that he hath, He is every day widening of it. So some Christians, the Lord he's a filling of them ; others, the Lord he do's not fill them with such peace and joy ; ay, but though the Lord is not filling of them, he is a widening of them : there is such a vertue that the Lord do's enlarge the heart with secret desires and longings after more of Gods grace, and Christs : The Lord he saith, I intend to make this man a vessell of glory ; and I intend he shall have a great deal of glory and peace at the last. The Lord he leaves

such an impression of the word upon him, as that thereby he enlargeth the heart; *Open thy mouth wide, &c I will fill it.*

4.

4. A Christian may have the everlasting efficacy of the word and voice of God preserved in a spirit of thankfulness and love to the Lord, for those joys, and good that it finds by the word sometimes. When it feels that the sweet and savour of the word is gone, a spirit of thankfulness and love to the word that doth remain; The Lord he preserves the efficacy of the word in this way: *Psal. 119. 7. I shall, saith David, then praise thee with uprightness of heart, when I shall have learned thy righteous judgements.* The Lord he may teach his people his righteous judgements; and the savour and feeling, and strength of them to their feeling may be gone, and yet it is preserved in a spirit of thankfulness and praise, that ever the Lord should shew it such mercy. When the Spirit is gone, the spirit of love and thankfulness remains. As now a man hath heard the word, the Lord he hath effectually wrought on him, and changed his heart, and drawn him to himself; a Christian it may be he may lose those sorrows and humiliations, and the remembrance of those things; yet there remaineth to his dying day this Spirit, he blesteth God, and wondereth at God, that ever he should make the word effectual; that he should leave so many thousands in the world, and cast his skirt over him, and say to him, Live; this do's remain still.

Brethren, the Lord do's sometimes let light into a mans mind to discover his sin: now this light it do's not sensibly overcome the power of sin: But now the soul blesteth God for that word which hath convinced it; had I never seen my sin, saith the soul, I should never a sought for power against it, and pardon of it; and this continues now, and cannot but continue; here is the efficacy of the word, the word of Gods grace; though the flower of it be gone, yet there is an eternal power of the word; that the soul can say, It hath come to me, and helped me against these sins; and the soul wonders at the Lord, it should be so much as it is. So again, a Christian he finds marvellous refreshings and affection whiles he is a hearing; when he is gone away, he finds not the same, but he blesteth God for those affections he finds, and there remains an eternall efficacy of the word.

5.

5. The eternall efficacy of the word, it may be and is preserved, by nourishing, increasing and restoring the
now

new man that is eternall. There is a double efficacy that the word hath; the first is to beget a Christian to life, and this new man is eternall. I conceive all the actions of the new man may be suspended, and the increasings of the new creature may be decayed, though God doth renew it again: But this never do's decay, it never dies: *He that is born of God cannot sin, because he is born of God; and because the seed of God remains in him.*

2. There is efficacy in the word when it hath begotten a man to nourish him up; and so the word it is food to him, that was seed to him to beget him, which food is eternall. How is it eternal? Is it in this, that now the sweetnesse, savour and remembrance of every thing that doth refresh him, shall last in it self? No, but in this respect it is eternall, in that it leaveth its secret vertue in the nourishing of that which is eternall. As now Adam when he was in innocency, and had an immortall body, his food it should have been an immortall food to him; but how should that have been? Should he alwayes have had the same strength, from the same diet, which he ate long before? No, but in this respect it should have been an immortall food to him, in that it was to nourish that which was to be eternal: So it is here, the word of Gods grace it begets a man, it humbles a man, and draws the soul to Christ; but afterwards, there are many things that God speaks to the soul in the word, that hath an eternall vertue, in that it doth nourish up the new creature; the word hath a secret vertue in it for this end. I wil shew it you thus, *Isa. 58. 11.* The Lord he professes to his people thy soul shal be as a water'd garden, the Lord wil make the souls of his people like watered gardens, in peace, and joy, and life. Now look as if so be Trees by water or by some springs that run by it, and slide away, and ye cannot tell, which it is that makes them to grow; yet ye know this, there is in all of them joyned together, a secret insensible vertue; that every one of them addes somerhing to the flourishing of the Tree: So it is here, the Saints of God, the word of God it comes to them, and passes by them; and ye cannot tell whether this part or that part of the word leave any vertue, but many times a man feels no vertue; yet it is manifest, here is a flourishing Christian, here is heart, and life, and peace that it hath with God, and the soul it remains flourishing; there is a secret vertue, all the words that run by and passe by the souls of

Gods people, they do leave a marvellous vertue, to make the soules of Gods people like watered gardens, and to increase in grace. Note it by the way you that live under the means of grace, *your souls shall be like watered gardens*; if God have spoken to you first or last, the Lord speaks many times to you, sometimes affecting, and sometimes warning, sometimes convincing and humbling, and speaking Peace, and there is a vertue that remains, and if ye find it not, know that God hath not spoken to you.

6. The eternall efficacy of the word may be preserved in a power of Conflict against the power of sin: for therein the Lords power of the Word does principally appear in this life, though not in a power of victory, I mean a compleat victory, yet an imperfect and incompleat victory, there ever is first or last, where ever there is a power of Conflict. I mean thus, the Word it singles a man out, and speaks to his heart, & sets him at variance with his sin, and with himself for his sin, and he joyne side with God in the use of all meanes, that his unbelieving heart and proud Spirit may be subdued; it sets him at variance with his sin; now there is many a Christian thinks there is no power of the Word: oh my unbelief continues still, and my vain mind, and I can find little strength; no, ye must not look for a power of compleat victory, but yet there is a power of Conflict; God he sets the soul at an everlasting distance with his sin, never to be reconciled, and looks to the Lord, that by his Word and Spirit he would subdue them, that so he may see the death of them, & he sides with the Lord in the use of all means, comes to the Word, and comes to Prayer, and says, Speak against my sin, Lords Lord, waste these distempers; so the soul is thus at variance with his sin, although his temptations do get wind and hill of him, he goes again, and to them again: and though he perisheth, and never have mercy from the Lord, yet, Lord, that I may never sin against thee more, help therefore. Lord, by this promise, and mercy and means, and here he keeps him, and here he holds. Truly, brethren, here is an eternall vertue, and such a vertue as no hypocrites have, that have some sting of conscience, and after they have some peace, they are at truce with their sins. No, there is an everlasting conflict and warfare, and I do assure you there is an everlasting power gone forth. *Mat. 12. 20. Christ*

will not break the bruised reed, nor quench the smoking flax, till judgement come to victory; Therefore there may be judgement, but it may not come to victory, there may be smok and fire, and it may almost go out, and the Lord he blowes it up again, and at the last, though it be weak and little, and he think with himself he shall never get strength again, yet the Lord will give victory in his time.

Only be cautious here; I told you there is an incompleat victory, the Lord never sets his people at variance with their sin, but they have victory, but it's an incompleat victory; Saith the Lord, *I will drive out the Hittites, and Canaanites, and Perizzites before you, but I will do it by little and little.* There is many a Christian that findes within himself a Spirit of warfare against his sin, and did he examin himself, he should find a Spirit of victory; but hee thinkes he hath none because his victory is not compleat. If he had a heart so to believe as never to doubt more, and such quickning as never to be dead more, never to depart from God more, now I should think the Word comes with power; but I find that these evils prevaile against me. There is many a one does scorn the kindnesse of Christ, because he finds not compleat victory, but darknesse remains still, and sinfull lusts remain still, therefore the Word doth me no good at all, saith he. The Lord he hath given thee a Spirit of Conflist, and hath set thee at an everlasting distance with thy sin, and he doth give thee some victory. Beloved, a Christian may decay in the power of the grace of Christ, which he hath received from the Word, and voice of God in the Word, and he may decay, and grow to a very low estate; yet he shall find this, the Word of the Lord hath come with power to him, it will recover his soul again, and so the efficacy of the Word is eternall. *Psalm. 72.* itsaid of Christ, *that his People shall fear him so long as Sun and Moon shall endure,* that is, continually, all their lifetime. It may be said, there be many that find decay of their service and obedience, and lose their fear of the Lord, and their dread, and their humble walking before him, *He shall come as the rain on the mowen grasse:* many times a Christian hath his flourishing time as the grasse, but when the grasse is mowen, it is as a dry chip; so the soul it may grow dry, as dry as a chip. Now where is your sap and favour? but I tell you, if you belong

to the Lord Jesus, the rain it will fall again, the Word of God set on by the Spirit of Christ, it shall fall upon you as the rain on the mowen grasse, and you know that it recovers little by little, and puts on a green coat again. Here is the eternal love of the Lord Jesus to his People, and thus the eternal efficacy of the word does continue.

Use 3.

3. Use is of exhortation. Oh Brethren and beloved in the Lord Jesus, may a Christian hear the Word of God spoken, and yet never hear God speak? may he hear it externally and not internally? then rest not in externall hearing, and with some little movings, and affections, and stirrings of the Word of Gods grace in hearing. Let not the Word be to you as the sound of many waters, and a noise, no efficacy of the Word that do remain on your soules. Brethren and beloved in Christ, I lay my finger on the sore in these times. Oh the contempt of the Gospel of Christ, though I believe it hath its efficacy in the heart of the Elect: that is the thing that I presse, never be content with external hearing, though thou mayest have some affection, and know new things, unless thou find the Lord speaking with an eternall efficacy to thy soul. I conceive two things are to be done, that the word may come with an everlasting efficacy; although something is to be done by Ministers; that is, to preach truth, and Gospel-truth, fetch't from heaven with many prayers, & soaked truth with many tears. *Ye shall know the truth, & that truth shall make you free.* Convicting truth. *We preach, saith the Apostle, in the demonstration of the Spirit. The Spirit of God when he cometh, he convinceth the world of sin.* Let Ministes do so. Preach convincing truth and Gospel-truth, fetch'd from heaven, and bathed in tears. Oh brethren, let the fire burn clear, let there not be more smoak than fire, it will never come with power then; convincing Gospel-truth, set on by the demonstration of the Spirit of the Lord, and this will set a Christian at liberty; there is never such a Sermon that the faithful ones of God preach to you; if it come not with a power to loosen you and call you home; it comes with a power to blind you: it is *an axe at the root of the Trees*; but I leave this. What means ought the people to use, that the Word of God may come with efficacy?

Them that are in their unregenerate estate, the Lord only knows how to work on their hearts; they must come to the outward means. I speak to the Saints of God.

I leave others to the infinite mercy of the Lord; *It is not in him that willet or runneth, but in the Lord that sheweth mercy.* In the use of means.

1. Means. Do not only see thy infirmities and weaknesses, but pray to God to give thee a heart bleeding under the sense of thy many infirmities. Many times men slight them, and are not sensible of them; I do not say wickednesses and wilfulnesses, but thy infirmities and weaknesses, get a heart mourning under them, A Christian is made up of infirmities and weaknesses, a man would not think there is that in another, which he knows by himself. Oh brethren, labour for a broken heart in the sense of your many infirmities and weaknesses, darknesse and enmity, vanity and unfavourinesse, the Lord will have his time to speak to such a soul. *Break up the fallow ground of your hearts, — lest my wrath break out with fire:* the Lord hath promised to dwell with the poor and contrite. Look as it was with our Saviour Christ, they brought the sick and the lame ones to him, and vertue went out from Christ to heal them all. Bring thy sick and blind heart to Christ, and vertue shall go forth from Christ to heal it.

2. Draw near to God in the Word, by looking on it as God speaking to thee. We are far from God, and therefore we cannot hear him: draw near to him when you come to the external Word, when you come to hear the Word, hear it as the voyce of God; *You heard the Word as the Word of God;* which you felt in you. I do not speak that the soul should take every thing that Ministers speak as the Word of God, but that which is the Word of God, take it as God speaking. I am not able to expresse the infinite unknown sweetness, and mercy, and presence of God, that you shall find thus coming. I know it is a common truth, but I am not ashamed to tell you, I have not for many a year understood this truth, and I see but little of it yet; ye have heard of it, but ye do not understand what it is to hear God speaking. When God hath an intent to harden a mans heart and to damn him, either he shall have a prejudice against the man, or else if he hath not a prejudice against the man, there is a secret loathing of the truth, in regard of the commands of it, and that is all, and the Lord he hardens, and blinds, and prepares for eternall ruin, all the men in the world by this means, that live under

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1 Thes. 2:3.

under the means. When the Lord spake to *Samuel*, *Samuel* heard a voyce, but he heard it not as spoken by God, but when he took *Elies* counsel, and saw it was the Lord that spoke; now he listens to the voice of the Lord, and now the Lord opens all his mind to him.

3. Do not trust to the external word. It is a heaven on earth to hear the word exalted, a glorious thing to hear the word of God as Gods word; but trust to the free grace of God in it, and the Spirit of God in Christ to set on that Word. When they brought the lame, and blind, and halt to Christ, they looked for the Word and the Power of it; *Speak the Word, Lord, and thy servants shall be whole*; so bring you blind, lame, and halt souls to Christ, and trust to the free grace of the Lord *Jesus Christ. The Work of the Lord it shall prosper in his hand*; so the Word of the Lord it shall prosper in his hand also.

Lastly, so seek the Lord, and so hear the Word, so see the truth, and so hear the truth, as that you lay up your happinesse in this world, in closing with the truth and with the word. Brethren, what is a mans happines in heaven, but to close with God and Christ? I cannot come to God now, the most that I can have of God now is in his word; if it be happines in heaven to close with God in Christ, truly then it is a mans happinesse to close with God in his word on earth; and if it be your happines, lay up your happines in it. *My son*, saith *Solomon*, *if thou wilt hear my words, let them not depart from thine eies; keep them in thy midst of thy heart; place thy happines in them. So shall they be life to thy soul.* Neverthelesse Brethren, let a mans soul be set upon any thing in the world, when he comes to hear, besides the word; if he lay not up his happinesse in closing with the word; truly, the word it will be like a song to him. The Prophet *Ezekiel* tells them, *Their hearts were gone after their covetousness*. When a man comes to hear a Sermon, there is a Sermon and the Market, there is a Sermon and a friend to speak withall; and so many young people will go abroad to hear Sermons; What is the end of it? It is, that yee may get wives and husbands many of you; but it is not your blessednesse to close with the Lord in his word. I have known some men that have had a distaste against the truth of the Lord; and I have known them for many a day, they have not bee able to understand the truth of the Lord. When it shall be thus with a man, that

Prov. 3.

Verf. 22.

that a mans heart is set on something else besides the word of the Lord, that it is not my happinesse to close with the truth of the Lord; such a man shall never understand the truth of the Lord. Though the word be sweet to you sometimes, if your blessednesse do not lye in this, to enjoy God; Oh this Gospel of God, and these Commands of God; that your blessednesse do not lye in cleaving to the Lord in his word; I say, it is a certain truth, you shall be blinded and harmed by the word: For here is a Rule; Whatsoever a mans heart is set on, as his chiefest good, the presence of that good it comes with power: So here, the precious Gospell of Christ, when the presence of it commands the heart, nothing is good enough for it, and it closeth with it, and with Christ in it.

I beseech you therefore, Beloved in Christ, set upon the use of these meanes, think within your selves, What if the Lord had left me without the word? I will tell you what ye would have been. Look upon these poor *Indians*, herds of Beasts; look upon others on their Ale-benches, enemies to the Lord, such a one thou hadst been.

This blessed word and voyce of God, every tittle of it cost the blood of Christ; written all the lines of it in the blood of Christ. Oh, make much of it, and it will make much of you; it will comfort you, and strengthen you, and revive you; & if the word come not with power, ye shall be under the power of something else; if not under the power of the word, then under the power of some lust. What is the reason that these poor creatures, that are come to the tyall for life and death, that have fallen into such sinnes as were never heard of? What is the reason that they are under the power of their lusts? I will tell you what *Solomon* saith, *My son, if wisdome enter into thy heart, and discretion be pleasant to thy soul, it shall keep thee from the strange woman, and sinful companion.* If it be pleasant, here is the reason, the word of Gods grace it never came with power, or if it came with power, powerles the word of Gods grace hath been to them; and because it hath not come with power, the Lord hee hath given them over to the power of their lusts, and sinfull distempers. Oh Brethren, truly I cannot see how any man can maintain any evidence of Gods electing love, that shall hear and hear,

Of Ineffectual Hearing the VWord.

hear, and good dayes mend him not, nor bad dayes pierce him: that can commend a Sermon, and speak of it; but that efficacy is not known to him, neither doth he mourn for the want of it; but the eternall efficacy thereof is a stranger to it. *1 Thes. 1. 5. Knowing*, saith the Apostle, *your Election of God*; How did he know it? For, saith he, *Our Gospel came not to you in word, but in power*; ye will rejoyce the hearts of your Ministers, when the word comes with power. Let me say this, and so I conclude.

I remember the Lords threatening; *I will take away the staffe of bread, and ye shall eat, and shall not be satisfied*; When the Lord shall let men have the word, when the Lord shall not take away the word, but the staffe of the word. Suppose you poor Parents, Fathers, and Mothers, your Families should have good Corn, but when you come to eat it, no strength at all, but ye dye and wear away; and others that are about you, they have planted the same Corn, and eat and are satisfied; What will ye do in this case? You would set apart a day of fasting and prayer, and say, Good Lord, what a curse is upon me? my poor children are dying before me, others have the staffe of Corn; but my Family have no strength at all. Ye would mourn if it were thus with your poor Carrell. Oh, for poor Creatures to have the word, but the efficacy of it to be taken away; no blessing, no power at all. Oh poor Creatures, go and say! Oh the curse of God that lies on me, the wrath of God that lyes on my servants, it is a heavy plague. But Oh the sweetnesse and excellency of it, when a Christian shall find everlasting vertue and efficacy conveyed to him by the word.

All you that are before the Lord this day, ye shall see an end of all perfection; but eternall things are not they worth something? You shall see an end of all delights and contentments; but this shall comfort you when you are a dying, that the word which you attended upon the Lord in, such peace, and such consolations I have found by it; and the efficacy of that word then remaines with you; nay, goes to heaven with you. I commend you therefore to the word of his grace, which is able to build you up unto an eternall inheritance amongst them that are sanctified, Acts 20. 32.

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